

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXIX, No. 24
W H O L E N O. 991

September 22, 1928

PRICE 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—The itinerary of Governor Smith's first campaign trip was at last made public. Leaving New York on September 16, he was scheduled for set speeches at Omaha, Neb., on September 18; at Oklahoma City on September 20; at Denver, Colo., on September 22; at Helena, Mont., on September 24; at Minneapolis, Minn., on September 27; and at Milwaukee, Wis., on September 29. His trip through Montana and North Dakota called for one-hour stops en route, and on the way to and from Denver he will make appearances in Kansas and Wyoming. His principal subjects were to be water power, the farm problem and Prohibition. He is due to return to Rochester on October 1, for the New York State Democratic Convention. His omission of the Pacific Coast was said to be due to advices that the results to be achieved in winning adherents from Hoover would not justify the time spent. Other trips to be made in October will include New England and the South. The whispering campaign continued to be the central point of interest pending the real campaign, slow to get under way. The Republican National Committee took cognizance of the slanders on September 9, when it issued through Chairman Work a repudiation of them, at the same time charging that similar whispers are going the

rounds against Candidate Hoover. The election in Maine, in which the Republican candidate for Governor, William Tudor Gardiner, swept that State by an 80,000 majority, was claimed as a good augury of victory for Hoover in November. The Republicans continued to make progress in their appeal to the woman vote; indeed it was freely stated that their plan of campaign consists in conceding to Governor Smith a large increase in Democratic votes, while gaining for themselves at least 2,000,000 votes from women who never voted before, and to whom a special appeal is being made. Ex-Secretary Hoover's name has been constantly before the eyes of the feminine public for eight years, as the proponent of many reforms in the home and in public affairs earnestly desired by women.

President Coolidge returned from his vacation in Wisconsin on September 12. He was welcomed at Union Station in Washington, by Ex-Secretary Hoover. By his self-elimination from further incumbency as President, he had ceased to be much in the public eye as far as politics were concerned, though undoubtedly he had carried on much activity along this line privately. His principal preoccupation seemed to be the preparation of the budget estimates to be laid before the next session of Congress, opening in December. His only open contributions to the campaign were to be three speeches in New England on the achievements of his Administration. Among his problems for the coming months are the acceptance without partisan wrangling of the Kellogg-Briand peace treaty, and the struggle that awaits him because of his appointment to the post of Secretary of Commerce of Roy O. West, who, it was charged, has large interests in public utility companies and who is an associate of the Insull interests. Much of the administration of the water power of the country would fall under his department. It was predicted that the President would avoid a fight by failing to submit the interim appointment until the last day of Congress in March, thus leaving Mr. West still at his post until that date.

Argentina.—The efforts of President Irigoyen's supporters in the Chamber of Deputies to pass their bill for the nationalization of all the country's oil resources were completely frustrated. Although they comprise a majority in the Chamber the Irigoyenists were blocked by a small minority who by their absence prevented the bill from being considered. The aim of the Administration is to expropriate all foreign and private petroleum hold-

ings and bring them into the possession of the Government. The Standard Oil and other American interests control most of the foreign properties.

Australia.—The proceedings of the Twenty-Ninth International Eucharistic Congress held at Sydney, New South Wales, ended on Sunday, September 9. All of the ceremonies were on that gigantic scale which has become customary in these gatherings of homage to the Eucharistic Christ. Following the immense concourse of men in the arena of the Sydney Show Grounds on the night of September 6, even larger numbers were present at the morning services on the next two days. On September 7, Childrens' Day, more than 30,000 children attended the Mass, and upwards of 200,000 adults were estimated to have been present. It was on this day that Bishop Dunn, Auxiliary Bishop of New York, presented to the Cardinal Legate a large, beautifully bound volume containing the spiritual offerings of American Catholics for the success of the Congress. The presentation was made in behalf of the Cardinals, Bishops, clergy and laity of the United States. On Mothers' Day, September 8, nearly 200,000 women assembled for the Mass at the Show Grounds. The final day of the Congress offered the most magnificent religious spectacle ever witnessed in the Southern Hemisphere. After the Mass at Manly, a famous Australian resort, Cardinal Cerretti and his escort boarded the vessel that would bear the Blessed Sacrament in procession to Sydney. This vessel, carrying the Papal colors, moved slowly along the six-mile route through the harbor, accompanied by a flotilla of other craft of various sizes. The naval procession passed through an avenue of boats. Overhead, five airplanes in the form of a cross, maneuvered above the harbor. Having reached the wharf, a land procession formed itself and, with the Cardinal Legate carrying the Blessed Sacrament, marched through the streets of Sydney to the Cathedral of St. Mary where Pontifical High Mass was celebrated, and the final benediction given by Cardinal Cerretti.

Austria.—The President, Dr. Hainisch, celebrated his seventieth birthday. He has been President ever since December 9, 1920. During that time he has never meddled with politics but has done excellent cultural work. He is considered as the highest type of an Austrian gentleman and the most suitable representative the young Republic could have chosen.—On November 12, the Republic celebrates its tenth birthday and the Council of Ministers has resolved to make this the occasion for a general amnesty.—The Chancellor, Msgr. Seipel, signed the Kellogg Peace Treaty at Geneva.—The clergy of the South Tyrol sent a deputation to the Holy Father with a letter explaining the consequences of the children being denied religious instruction in their mother-tongue. It was stated that even family names of the Tyrolese were being Italianized.—The statistics issued by the Institute for Commercial Progress stated that economic con-

ditions were unfavorable during June and July. However there was hope in the promise of a good harvest and from the increase of exportation.—The Laborers' Middle School is the latest type to be added to the Austrian system. Evening classes will offer courses of instruction to laborers who desire to complete their education.

Brazil.—Through the Bahia branch of the American Foreign Power Co., the Electric Bond and Share Co. of New York received contracts for extensive improvements in the public utilities of that city. The unification of the two distinct systems of tramways, the installation of automatic telephones, and increased power for lighting are provided for in the contract. A huge hydro-electric plant is being planned to cover the needs of the new system. It will be situated on the Paraguassu River. The Lake Ormac, supply ship for the Henry Ford rubber project, started the unloading of its materials at the risk of a \$50,000 duty. In the concession it was provided that such importations should be tax exempt. The delay of the Treasury Department in awarding the exemption irritated the captain of the ship into action.

Czechoslovakia.—Gymnastic exhibitions and national dances in Olomouc, the center of Moravian Catholics, were given by Catholic young men and women. Over 10,000 spectators and dignitaries of Church and State attended.—A new house was recently completed for the Society of St. Adalbert, in Trnava, in Slovakia. The Society publishes popular books and magazines, and is foremost in promoting the liturgical movement. Great interest has been taken in its work by American members of the Society.—A head-on collision on the Paris-Budapest express near the Austrian-Czechoslovak frontier resulted, on September 10, in the death of eighteen persons and the injury of many more.

France.—On September 8, Premier Poincaré in a speech at Strasbourg, on the occasion of the local fair exhibiting Alsatian products, emphasized how each year since the return of the Alsatian Province to French control there had been new evidences of marked prosperity. His speech, which was frank and plain spoken, was in effect a reply to the Autonomists' continued attempts for self-government. It was considered significant that the Premier in his speech made no reference whatever to the religious and political differences which the Autonomists have been urging as motives for their plea, but contented himself with a consideration of the commercial, industrial, and economic situation. The following day the fourteenth anniversary of the Battle of the Marne was observed at Meaux, and Minister Painlevé was the chief speaker. After paying tribute to M. Briand, the French War Minister made peace the topic of his discourse, which was well received.

Close of the
Eucharistic
Congress

Public
Utilities

Slovakia and
Moravia

Varia

Poincaré and
Painlevé
Speak

Germany.—The sudden death of Count Ulrich von Brockdorff-Rantzau, German Ambassador to Moscow since 1922 came at a rather unfavorable time for Germany since her relations with Soviet Russia have not been as cordial as in former years. There have been differences over trade agreements between the two countries as well as resentment over the arbitrary procedure of the Moscow Government in recent prosecutions. In the past Count von Brockdorff-Rantzau, who enjoyed Moscow's confidence to an unusual degree, kept the relations between Germany and Soviet Russia in a comparatively tranquil course by shaping his country's foreign policy toward her eastern neighbor. It will be remembered that the late Count aroused the ire of the Allies by his conduct and speech at Versailles in 1919. Soon after his resignation with the Scheidemann Cabinet he was appointed Ambassador to Moscow in which post he was successful from the start.

Great Britain.—At the Trades Union Congress, held at Swansea, beginning September 3, the most important resolution passed was that endorsing the action of the General Council in holding conferences with the group of employers led by Lord Melchett, formerly Sir Alfred Mond. The Congress likewise authorized the General Council to continue the conferences. The debate on this measure lasted upwards of six hours, the Opposition being the extreme radical elements. The vote resulted in a majority of 3,000,000 over 500,000 in favor of the General Council. The Turner-Mond conferences between employers and union officials were entered into for the purpose of establishing better industrial relations between capital and labor, and for the discussion of industrial reorganization. The agenda covered such questions as those of the finances and management of industrial concerns, new developments in technology and organization, the establishment of a better status and a greater stability for the workman, the methods of achieving the highest possible standard of living for all, etc. The endorsement of the conferences by the Trades Union Congress was regarded as the beginning of a new policy of cooperation with industrialists on the part of British labor. In another session, the Congress went on record as opposed to a united world international labor organization such as that visioned by Soviet Russia. At the Congress of last year, the Trades Union severed connection with the Soviet internationale.

Hungary.—An announcement from Budapest stated that the Magyar Cabinet had been enlarged by the creation of a new portfolio, known as the Ministry of National Economy. M. Bud, former Finance Minister, was designated to fill the new post; he will be replaced as Finance Minister by Dr. Alexander Werkerle. The new Ministry is intended to promote closer co-ordination of the country's finance, commerce and agriculture. Though plans

were not yet completed, there were indications that this latest effort at coordination would be modeled on the Mussolini regime. Julius Gomboes, anti-Semitic leader, was appointed to the position of Under-Secretary in the War Ministry. For a long time he held aloof from the Government party, but recently he announced his decision to cast his lot with Count Bethlen.

Italy.—In accordance with the Facist principle that public offices should be held only for brief terms, Prince Potenziani, Governor of Rome, resigned on September 9, and Don Francesco Boncompagni, Prince of Piombino, was named as his successor. The ex-Governor had been appointed in April, 1926, and was recently a visitor to the United States. The new Governor is a lawyer and financier by profession, and until he became Under Secretary of Finance, was President of the Bank of Rome. He is also an expert on many notable phases of medieval and ancient law, chiefly on the rights of communities. He comes of a family which has given five cardinals and two popes to the Church. His own father took Orders in 1892 after the death of his second wife, and as a priest is now a Vatican dignitary.

Indicative of the determination of the Government to strengthen the Italo-Turkish alliance was the sending of 1,000 junior Fascists led by two sons of Premier Mussolini, on a visit of friendship to Constantinople. Their stay there was the occasion for many expressions of mutual good will between the two countries. Attempts are still being made by the Premier to arrange a tripartite agreement with Italy and Greece on the part of Turkey, though Athens and Angora seem unable to agree, and their differences are now before the Hague Court. Should Signor Mussolini's efforts fail, he wants, at any rate, to insure Turko-Greek amity which is necessary for Italy's Eastern Mediterranean policy.

Poland.—Almost three years ago Germany and Poland started negotiations for a trade treaty but the injection of political issues always resulted in failure of the parleys and the commissions were convinced that accord between these neighbors was impossible. But another attempt was started on September 10, which will exclude political problems and perhaps ignore frontier disputes and the former demand for an Eastern Locarno. Industrialists of both countries gave full support to the present attempt and tried to prevail on the Governments to allow both sides to benefit by mutual commerce.

Spain.—The fifth anniversary of the establishment of Premier De Rivera's dictatorship was the occasion of much national rejoicing and of public demonstrations in the Capital. Simultaneously, reports were current that a new revolution was on foot, and press reports from French sources even went so far as to state that some 2,000 ar-

Count
Brockdorff

Trades Union
Congress

New Roman
Governor

Turkish
Relations

Trade
Treaty

Revolt
Denied

Cabinet
Enlarged

rests had been made. However, there was an official denial that the Government was not stable, though De Rivera declared that some arrests had been made of "politicians, revolutionists, and other elements who live and prosper by provoking disorders." Meanwhile, the Premier gave notice that Spain would adhere to the Kellogg peace agreement, though he indicated that while he regarded it as an important step in the defense of humanity against war he did not feel that it would lead to disarmament. "I distrust," he remarked, "an agreement to disarm which would never hold before human passions so easily raised in the hearts of nations."

Unfavorable weather conditions prevalent in the spring resulted in a relatively small national wheat crop that was causing the Government some anxiety. It was said that statistical forecasts, although not completed, indicated that the importation of nearly 10,000,000 pesetas (about \$588,000), worth of wheat would be necessitated to cover the deficit. With the object of avoiding a scarcity, negotiations were said to be on with exporting houses in the United States and Argentina to supply the cereals.

League of Nations.—Meeting in plenary session on September 8, the two bodies of the League, each balloting separately, elected Charles Evans Hughes to succeed John Bassett Moore as a Judge in the World Court of International Arbitration. The vote in the Council for Mr. Hughes was unanimous; that in the Assembly was 41 to 7, 5 of these 7 votes being allotted to Dr. Walter Simons, of Germany. Mr. Hughes sailed for the United States on September 11. M. Motta, of Switzerland, introduced a resolution that a majority vote of the Council be sufficient in order to obtain an opinion from the World Court.—A warning was issued by the Council to Lithuania and Poland that unless they could agree a commission would be appointed to determine how far the dispute menaces the relations of the Baltic States. M. Voldemaras, Premier of Lithuania, objected.

Eloquent speeches were made on disarmament at the opening of the Assembly on September 7. Chancellor Mueller, of Germany, thought it unfair that other nations increase their armament, while Germany remains disarmed, and appealed for the rights of minorities. M. Politis, of Greece, showed that by the Pact of Paris war was no longer a prerogative of national sovereignty. M. Adachi said that Japan was "happy" at the Pact. M. Guerrero, of Salvador, asked for supervision of arms manufacture. Premier Mackenzie King told of the undefended frontier between Canada and the United States.

Spain was re-admitted to the League Council on September 10. With Venezuela and Persia, she was elected to a three-year term on the Council, Spain winning semi-permanency by receiving the privilege of re-eligibility to the Council. Speaking in the Assembly, the same day, M. Briand defended the naval accord with Great Britain,

saying it would be published, and issued practically a reprimand to Germany. Stating that he had been misunderstood in France as a dreamer and idealist, M. Briand declared Germany responsible for the obstacle to Rhine evacuation; demanded concessions on her part for its fulfilment; insisted that she was far from being disarmed, but organized on a military basis; blamed Russia for arming herself for class warfare; and minimized the minorities plea. Universal indignation from all parties in Germany followed M. Briand's speech, and censures of Stresemann were frequent.

The Rhineland parley was opened on September 11, shared in by Chancellor Mueller and Under-Secretary von Schubert, Lord Cushendun, and MM. Briand, Scialoja (Italy), Hymans (Belgium), and Adachi (Japan), the last mentioned as a member of the Council of Ambassadors. No plan was submitted by Germany. Herr Mueller denied that Germany was armed: out of 40,000 officers, after the War, 36,000 had been dismissed. M. Briand's speech, he said, would demand an official answer. The position was taken by the German delegates that no concessions should be made by Germany beyond the provisions of the Treaty of Versailles, in contradiction to M. Briand's demands of a cash settlement; interallied control of demilitarized zone; control of the eastern frontier, and no union between Austria and Germany. Briand and Cushendun recognized no juridical, but only moral claims by Germany to evacuation. Nationalists demanded Herr Mueller's return to Germany.

Excitement over the Anglo-French accord continued, in spite of Lord Cushendun's declaration on August 30, that it was only meant as a preparation for the future Disarmament Conference. Reports that it would be discarded were affirmed and denied. Liberal organs in Great Britain stigmatized it as virtually dead, despite official assurance of its life. Sir William Joynson-Hicks, Home Secretary, defended it. It was strongly denounced by Representative Britten, speaking in Paris, as another attempt to maneuver British control of the seas. Lord Cushendun, at Geneva, suggested that it might be revised and made more acceptable. No one knew as yet just what it really is.

In "Archbishop Hughes and Mexico," to appear next week, Thomas F. Meehan will present some interesting and hitherto unpublished material regarding that great man's relations with President Polk during the Mexican War.

"What Did Professor Bragg Really Say?" will be an interesting discussion by Francis P. LeBuffe.

By way of a timely novelty, AMERICA will present next week the first of "The Confidential Letters of a Campaign Manager to His Candidate," by "Pierre Soulé Martin."

"Mortality among College Students" will be an educational study by Paul L. Blakely.

Cereal
Shortage

Rhineland
Conference

Hughes
Elected

Disarmament
Speeches

Spain
Admitted

Naval
Accord

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SATURDAY, SEPTEMBER 22, 1928

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Address.

Publication Office, 1404 Printing Crafts Building
Eighth Avenue and Thirty-third Street, New York, N. Y., U. S. A.

Telephone: Medallion 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

Do All Good Citizens Vote?

AN enterprising statistician offers the opinion that more than forty million Americans will vote in November. His calculations may be amiss by a million or two, but there is a general agreement that the number of ballots cast will be large.

If we agree with those earnest men and women who are always pointing out that very few Americans, comparatively speaking, are interested enough in the public welfare to vote, we shall probably rejoice at this prospect. If we are not inclined to agree with them, we shall probably observe that it is not the number of votes cast which indicates good citizenship, but the number of intelligent and conscientious votes. Not infrequently the good citizen stays at home on election day, because he is convinced that the candidates are equally incapable of fulfilling the duties of the offices sought. His vote for an independent candidate, he argues, is simply thrown away, since under present conditions an office seeker's chances of election are in direct proportion to the support given him by the party machine.

The real problem, it seems to us, is not to increase the number of voters but to educate the young men and women who will shortly attain the voting age, into a sense of social responsibility. It is not pleasant to know, as a survey of a number of Eastern colleges recently showed, that a majority of the young men and women in these institutions were not in the least interested in politics. Apparently they regarded the entire political scheme as a grimy affair with which an educated man should have as little to do as possible. This attitude many of them have probably inherited, and that is one of the reasons why dishonest politicians have been able to loot with impunity. When honest men are away, the crooks will play.

Our young men and women should be encouraged to study, in the first instance, local needs and possibilities. It will frequently happen that national political plans and problems are far better known than projects which touch

the local community so intimately as a proposed bond issue for building roads or new schools. Because honest and upright men abhor "politics," thieves are enabled to plunder the public, with the result that while needed improvements are not made, taxes and the costs of living increase.

To create an educated and intelligent electorate is not an easy task, yet on it depends in large measure the permanence of our political institutions. Much of the work must be done by our schools, and, particularly, by our colleges. Today many charitable and educational activities, formerly controlled by private agencies, are being brought under the domination of the State. It devolves upon our citizens to make such use of the vote as will prevent the social ills consequent upon the complete secularization of these agencies.

Money at Interest and Good Government

IT IS not to be supposed that Philadelphia, now engaged in a vigorous housecleaning, is much worse than any other large American city. Philadelphia is merely encountering, possibly in an extreme form, the difficulty which always arises when a respectable minority opposes the enforcement of sumptuary legislation. The Mayor confesses as much, when he begs all good citizens to refrain from patronizing the bootlegger. Should these good citizens refuse to hearken, his hands, he intimates, are tied.

Incidental to the battle in the courts, Judge Edwin O. Lewis, a jurist of repute, spoke some words that are worth a meditation. As far as in him lies, he will enforce the Act, but he believes that "Prohibition is an unfortunate experiment." It has resulted in corrupting the United States Custom Service and the Coast Guard. "The Internal Revenue staffs have been made unreliable," he thinks, while State and local police "have fallen victims to temptations beyond the power of poor men to resist." In the train of this unfortunate experiment, we find violence, perjury, and contempt for authority. Men otherwise law abiding consider violation of the Prohibition statutes "a sort of game or sport to be boasted about."

On the other hand, Judge Lewis is asked to remember that since Prohibition went into effect the country has enjoyed great economic prosperity. Employers note fewer days of absence. The productivity of the worker is greater, and the workingman is putting more money than formerly in the savings bank. Judge Lewis is unimpressed. This argument, so frequently employed, sounds well, but is wholly unworthy, since it weighs an economic advance against a moral retrogression. It is of a piece with that other plea that if we allow our rights to be violated long enough, we shall come to bear the violation easily.

The economic argument, as a matter of fact, is inconclusive. Other countries which do not ban the consumption of alcoholic beverages, but, as in the case of Canada, encourage the use of light wines and beer, report quite as much prosperity as the United States. Furthermore,

their crime rates are far below ours. But even granting that such economic prosperity as we now enjoy is directly traceable to Prohibition, the price at which we obtained it is too high. "Contrast the economic value of Prohibition," writes Judge Lewis, "with the undermining of respect for law and the broken morale of all law-enforcement agencies."

The contrast is instructive. It is difficult to believe that the Fathers of this Republic would have welcomed the sight of a laboring class grown rich at the expense of good government. It is impossible to believe that any lover of good government will even tacitly approve a system which leads to contempt for authority, on the ground that it increases the deposits in our savings banks. But the attempt to enforce Volsteadism, and the reasons why at times and in some localities no attempt is made to enforce it, have sadly disturbed the professed Prohibitionist's sense of social and moral values.

Pray for Our Schools

A LEAFLET issued by a federation of Protestant churches requests its members to devote one day in the opening week of October to prayer for the schools.

The idea is excellent. In her numerous supplications in the Missal and the Breviary, the Church asks the blessing of God upon all good works, with which, assuredly, the schools are associated. But it is indeed right and fitting that we Catholics should adopt the plan suggested by our separated brethren, and set aside a day on which we ask that God may bless our schools, the pupils who attend and the teachers who administer, them.

Every Catholic must realize the close connection between the Catholic school and the spread of the Kingdom of Christ. If the grace of Our Lord Jesus Christ is to possess all hearts, and if the work of Christ's mystical Body, the Church, is to be furthered vigorously, then we must support the Catholic school. Humanly speaking, the future of the Catholic religion in this country depends upon our willingness to support it. For it is probably the most powerful single agency at our disposal for the propagation of the Faith.

In this country we have no national religion. Its place is taken by education. No other country in the world annually spends two billions of dollars on its schools. From one end of the country to the other the schools are an object of popular devotion. No public movement is so popular as a proposed appropriation of more public moneys for education purposes. Much of this zeal is misdirected. Judged by academic standards, our educational system falls far below perfection. But the interest of the general public and its desire to improve the system wherever possible, is genuine, and, on the whole, intelligent.

Unfortunately, the whole system is infected with secularism. It has no place for definite revealed religion, or for a moral code based upon religion. Its highest achievement is a vague form of humanitarianism which by implying that religion is really not necessary in prac-

tical life, logically leads to abandonment of religion. The effect of eight years of secularism in education is plainly seen in the fact that today, of every ten Americans only four have any affiliation, however slight, with any religious group. After all this striving to establish the principle that there is no necessary connection between religion, morality, and good government, we are, in this year of grace, 1928, a people not distinguished by respect for authority, but a people among whom crime and disorder flourish as in no other country under the sun.

Against this huge engine of secularism the Catholic school must move. With no help from the State, and with little help, it must be confessed, from some Catholics who could easily aid it, the Catholic school continues its beneficent work for God and man. Its endowment is the devotion of those Religious, men and women, who give it their lives. Without their aid the Catholic school in the United States would be an impossibility.

From afar off we can follow them in their heroism. Catholics blessed with this world's goods can emulate the generosity of their non-Catholic brethren to non-Catholic schools. Let Catholic parents at whatever sacrifice choose the Catholic school for the Catholic child. Finally we venture to suggest that Friday, October 5, be set aside as a day of prayer. As that day is the first Friday, many Catholics will approach the Holy Table, and in a number of our schools special devotions will be held. In all these prayers, let the needs of our schools be remembered.

The Drift from the Farm

THE current *Bulletin* of the Central Verein is devoted to a report of the matters studied by that old and honorable society at its Convention in St. Cloud, Minnesota, last August. The rural question appears to have engaged much of the Convention's study, and it is to be hoped that the Verein will continue its efforts to stir up interest in this most vital problem.

The Verein expresses its regret that so many boys now leave the farm for the cities. Many of these young people there come in contact with influences which are detrimental to their morals. Probably a majority soon discover that they have exchanged the hard conditions of the farm for urban conditions that are harder. Soon they swell the growing army of disappointed, underpaid workers who must toil for a pittance under conditions that, often, are seriously detrimental to health.

How can farm life be made more attractive to the children of the rural districts? Obviously, it is useless to preach to them. Experience shows that they drift to the cities unless they can be convinced of the greater advantages of the farm. True to its practical spirit, the Verein recommends Catholic parents to make their homes more attractive, and to recognize the fact that youth needs wholesome amusement. Next, it is suggested that the members of the Verein cooperate with the Federal Department of Agriculture and with the experiment stations conducted by the State universities and agricultural schools. The work done by many of these local institutions is, primarily, an attempt to make farm conditions

attractive to the young by showing its social and financial advantages over the "job" in the city. Finally, the Verein expresses the hope that Catholic agricultural schools will be founded. In past ages, and wherever they exist today, the great monastic houses "rendered valuable practical service to the farmers of their communities." History, indeed, shows that wherever the monks of the West made a foundation, the desert blossomed as the rose. These missionaries not only founded churches and schools to provide for the spiritual and intellectual needs of the neighborhood, but were at pains to encourage agriculture. It may be said in all truth that they were not merely the first teachers but the first scientific farmers in Northern Europe.

The Verein here urges a most serious need. The drift from the farm to the city affects not only Catholics, but the general welfare of the country. As long as the farmer is reasonably prosperous and happy, the business of the country is secure, "but as soon as agriculture is impaired, the nation's life becomes unbalanced." Up to 1920 the majority of our people lived outside the cities. The Census of that year showed for the first time in our history a slight preponderance of the urban over the rural population. Estimates issued since that year indicate that this preponderance is growing. Jefferson, no mean student either of agriculture or of philosophy, felt convinced that our truest prosperity was conditioned upon our remaining for the most part tillers of the soil. He did not think our political institutions well devised for an urban people given to trade and exchange, and he foresaw ruin in the drifting which had begun even in his time.

Are his gloomy forebodings to be fulfilled? Refraining from affirmation, we can surely assert that among our most pressing social needs is some device which can preserve our rural population. And we most heartily join with the Verein in its hope that we may soon have Catholic agricultural schools.

The Great War Book

THE press recently informed us that on the introduction into a Southern State of the film version of "Uncle Tom's Cabin" the Board of Censors immediately convened in solemn session. The Daughters of the Confederacy and other patriotic groups also met to deliberate on the state of the country. The picture was not more welcome, on the whole, than an inquisitive dog at a cat show, but they thought that, with some changes, it might be permitted. Among the startling changes, reports the Associated Press, was the transformation of Simon Legree into a Yankee.

Was ever a famous book more completely forgotten by the present generation? The bright young man of the Associated Press, had he read Mrs. Stowe's book, would have known that she was at some pains to point out the Vermont origin of the immortal Simon. The good lady had to hit two enemies with one stone, for she knew quite well that the guilt of slavery was equally divided between the North and the South. What Lincoln said

in 1858 she had anticipated in 1852. "When Southern people tell us that they are no more responsible for the origin of slavery than we are, I acknowledge the fact," admitted Lincoln in his Peoria speech. "When it is said that the institution exists and that it is very difficult to get rid of in any satisfactory way, I can understand and appreciate the saying. I surely will not blame them for not doing what I should not know how to do myself." The lesson which Mrs. Stowe wished to insinuate was that the North which publicly denounced slavery, privately financed the institution.

To quote "Uncle Tom's Cabin" as a fair picture of slavery is, of course, absurd. But was ever such a book written in any age! We have not seen the film and do not propose to view it. An interpretation conceived on Forty-second Street, New York, and swaddled at Hollywood, cannot at all approach the original devised by Harriet Beecher Stowe. In no sense a literary masterpiece, its influence on the generation which cast its first vote in 1860 was hardly less than compelling. The growing boys who laughed with Topsy, burst into loud applause when young Shelby, the proud, handsome, hot-tempered Kentucky youth, stretched the cruel Legree on the ground with a blow from his fist, and wiped away a furtive tear as mother read to them in tones that faltered that simply heart-breaking death-bed scene of little Eva, were quite ready to go out in 1861. "Buncombe" and "hokum"? Surely, but in the whole range of English literature, can even a student in pursuit of a doctorate find anything equal to the one masterpiece of this "down East" Yankee lady?

Ladies with Guns

A KENTUCKY lady, it is reported, recently shot and killed a young woman whom she found riding in a train with her husband. She was released on a small bail. Whether or not the admiring citizens will erect a monument in her honor, we do not know. It is probably safe to infer, however, that the lady will shortly be in a position to purchase more ammunition if she wishes.

After these sudden demises it is sometimes argued that the killer should be immediately liberated on the ground that the community is better off without than with the deceased. There is something intriguing about this plea. At least, it is quite commonly successful, especially when the avenging party in the case is a lady who like Forrest, the Confederate leader, "gits thar fustest with the biggest guns."

The plea has also been presented in Chicago. It is clear enough that most of the individuals shot down in the streets of that city are desperadoes whom the law has never been able to catch. Probably the State can rightly commission desperadoes to shoot down other desperadoes at sight. But no such commissions have been issued in Chicago.

The lady in Kentucky and the Chicago gunmen are plain murderers, and the State is bound to prosecute them. When it fails in this duty, it will assuredly make murder popular.

The Students Convene

DANIEL J. LORD, S.J.

WHEN I start by saying that our First Students' Spiritual Leadership Convention, held under the auspices of the Sodality of Our Lady, August 17, 18 and 19, was splendid history and prophetic with hope, I think I am not putting the case one whit too strongly.

We who had promoted the Convention knew from the moment that the 1,310 delegates from the 160 Catholic universities, colleges, and high schools, swirled through the corridors of St. Louis University, coming from both coasts, and from south and north, that the meetings could not be dull. More than that, we knew that the Convention had definitely passed from our hands into younger and more courageous ones. We had planned, arranged with the graciously hospitable St. Louis colleges and academies to house our invading legions, contracted with the city's best caterer to feed their vigorous appetites, directed the committees of St. Louis students through long hours of physical labor and clerical work, begged and obtained the blessing of the Hierarchy on the meetings. But when that group of young men and young women arrived, we knew that the Convention was theirs, not ours, and we wisely turned the whole affair over to them.

Perhaps I am prejudiced in favor of American Catholic young people. I should like to feel, however, that my prejudice is based on solid facts. In any case, I was sure, as I have been sure during these past twelve years of my work among them, that our Catholic boys and girls are natural leaders, spiritually minded, high in ideals, and eager for a chance to work for God and their faith. I have never had occasion to doubt either their generosity or their competence. So I had believed that these student delegates could and would competently handle a Convention, give speeches worth hearing, and show a spirit of idealism and a sense of leadership that would inspire and convince even the doubtful. One look at this group of young people (leaders, I found, in athletics, social life, literature, and school activity as well as in their religious organization), and I knew they were of the same fine type one finds in Catholic schools whether in New York or California, Michigan or Louisiana.

"Isn't it a keen bunch?" I heard one St. Louis University student say to a college girl on the reception committee. It was the perfect comment.

The leading exterior features of the Convention are easily summarized; the opening Solemn High Mass sung to the accompaniment of a crashing thunderstorm that ended with the last blessing in a burst of sunshine; daily Mass and Communion, with the assembled delegates taking part in a liturgical *Missa Recitata*; general and sectional meetings; a crowning of the Blessed Virgin in the open air; Solemn Benediction sung by the united voices of the delegates; demonstrations by St. Louis students of ideal Sodality meetings and programs; a daily news-

paper published by student editors; a magnificent display of posters, spiritual bulletin boards, slogans, and pennants designed by student artists; spiritual parodies written and lustily sung by the delegates; meals in the University gym to the accompaniment of a varsity orchestra; and at the end a banquet without speeches but with a demonstration of the meaning of Catholic education that brought the delegates to their feet in a final pledge of loyalty to Cross and Flag.

The discussions centered around the following topics: Religious Organizations in the School, especially the Sodality; the Student's Personal Sanctity; Apostolic Work and Catholic Action; Catholic Thought.

This is all easy to catalogue. What is difficult is to convey to anyone who did not hear them the way these students talked about God, their souls, the Church, the duty of unselfish work for others, the missions. I had, out of that deep faith of mine, believed they would talk and asked the priest and Sister delegates to give them the first chance at the floor. But I never dreamed that they would talk as they did. Volubly, fluently, definitely, with clear-cut mastery of ideas and development, quick flashes of wit, honest depths of emotion, frank facing of spiritual problems, and the keenest sort of interest in their religious life. In three days 105 students addressed the Convention, talking from two to fifteen minutes; and another 500 would have talked had time permitted. The rap of my gavel cut short one speaker as five or fifteen leaped to their feet claiming recognition and the right to talk. And the student audience listened (as certainly the priests and Sisters present listened) with a silence, a quickness of response, an enthusiastic applause of points well handled that made my task as chairman a delight.

A veteran convention director who was in charge of our railroad transportation, said to me: "I have been present at hundreds of conventions and been chairman of scores of them, but in all my life I never saw one like this. When I think of the way delegates are bored to death by the average convention and the chairman has to drag speakers to their feet, I marvel at the finest convention group I've ever seen. Where did you find them?"

Out of the short-hand report of the Convention, I have taken down significant statements by these student speakers. They give no idea of the depth of feeling that went into the speeches nor the calm and logical development of the subjects; but they are straws that show the way the wind of student thought was blowing those three thrilling days. I give them verbatim.

"Everything worth while is worth a sacrifice; and the Sodality is worth while in our school life." "Our spiritual organization is the center from which all other school activities radiate." "Seventy-two per cent of the students in our university are daily communicants; we students aim to make that one hundred per cent." "Holy

Communion is not a pious devotion of school days that we mean to put aside with our books after graduation; frequent Communion is for life." "We want to impress on our fellow students the importance of thanksgiving after Holy Communion, the greatest gift we receive; that practice seems to be sadly on the decline." "We had 66,000 communions in our college last year." "We students stand with the Blessed Sacrament and we fall without it." "Any Catholic student who knows what Mass is should be ready if necessary to crawl to church on his hands and knees." "In our school it is the Mass that matters." "When I visit the Blessed Sacrament, I just kneel and think and try to hear what Our Lord will say to me."

"I want simply to remind you that Mary is your dearest friend, not so far removed from us and yet so close to her Son." "Youth is just as loyal and orthodox as ever." "Lay the foundation of personal holiness, build on it; make Catholic principles permeate every act; apply Catholic principles to the solving of local, State, national, and international problems,—then we can claim to be student spiritual leaders."

"We try to make our dances examples of what real Catholic parties should be." "We need public demonstrations of our faith." "We must exhort all Catholic students throughout the country to take the total abstinence pledge." "We can only lift the world with the strong arms of faith." "We can and should work to bring all Catholic students into Catholic schools."

"It is the duty of Catholic students who know their religion to do something (definitely, teach catechism, conduct rural missions) for the two million Catholic children who are in danger of losing their faith." "Let's do real spiritual good for others." "Our students are ready and expect to sacrifice their vacations to teach neglected children their religion in Catholic vacation schools." "It's not much fun to get out in front of prisoners who have committed murder and so on, but we students do it in our State prison."

"In four years our college has sent \$13,000 to the missions." "We students have to work for the neglected Catholic blind—and deaf and dumb. Suppose God had handicapped you that way, with a heart full of prayer and no one to teach you to pray?" "Many Protestants are interested in Catholicism, and it is up to us to tell them about it." "Every student who can write should be interested in seeing that editors are not left in ignorance of the faith of one-fourth of their reading public."

In the fresh, vivid language of youth, they talked of what interested them spiritually and what they felt had been done, could be done, and should be done by students for their own souls and the souls of others. There was never a note of criticism nor attack; it was all constructive building, summarized in the constantly repeated, "We have done," "We can do," "We ought to do."

And the subjects they touched on and in the widest gamut: the liturgy, work among Catholic students in public high schools, Catholic education, the C.I.L., lecture clubs, a student news service, total abstinence, modesty in dress, respect for women, wholesome recreation, the

Catholic Students' Mission Crusade, and so on. But all the subjects were spiritual and all close to their hearts. They were talking truth, and sincerity rang in every word.

When one remembers that the delegates ranged through the restless ages of 14 to 24, one knows what it means to say that the attendance increased rather than fell off, and that the delegates sat in the midst of St. Louis summer heat hour after hour without sign of restlessness. Time and again they asked for extension of time when my gavel rapped for the closing of some discussion. And the priests and Sisters sat attentively silent, as one of them put it to me, "While we teachers were taught by our own pupils."

Taught? The word was correct. At the faculty meetings and during recesses, we older members met and talked, talked of how fine our young people are, the eagerness of their souls, the genuine unselfishness that lies under the thin crust of apparent nonchalance that is so fashionable.

"I shall go back to my teaching," said one nun, "with new enthusiasm. It's worth while to give one's life for such boys and girls."

"They've taught me the value of Catholic education," said a priest.

"I never had a retreat that taught me what these boys and girls have during this Convention," was the comment of another.

When at the last meeting, a university man rose and as chairman of the Resolutions Committee read the resolutions which had been drawn up absolutely without suggestion or assistance from any faculty member, and the assembled delegates voted them through unanimously, the Convention had its crown. For embodied in those resolutions were precisely the things for which Catholic education stands: loyalty to God, country, and faith; spiritual zeal and responsibility; love of Christ and Our Lady; a keen interest in social and religious problems and needs; an enthusiasm for religious and spiritual ideals. Catholic youth gathered in assembly had of its own accords expressed its devoted loyalty to the principles of Catholic education.

No new organization grew out of the Convention. The Sodality of Our Lady, the largest Catholic student organization in the world, was its main, impelling force; but no definite society was urged as essential. A realization of the possibilities of Catholic education and a deeper enthusiasm for their faith were all that the Convention aimed to create.

I started by saying that the Convention was splendid history and prophetic with hope. The history is clear enough to all us who sat and watched our students during those memorable discussions. The prophecy is, we hope, that of an ever widening enthusiasm in our schools for their religious organizations and training, and a broader sense of leadership among those potential leaders now in training. Catholic educators have the greatest material in the world under their hands. And from that material can be built a solidly religious, splendidly spiritual future.

The Crucifix of the Tornadoes

JOHN B. CODE

THERE is a beautiful hill in Davenport, Ia., topped by a walnut crucifix. The hill is grand, because of its associations, for around it cluster many memories of the early days. Over against the Mississippi it stands, high above the river that Père Marquette named after the Immaculate Conception. It is the Mass Mound of St. Katharine's School, the traditional site of one of the first Christian religious ceremonies performed in this part of Iowa. Here an early missionary prayed that God might henceforth spare the locality, which later was to be the site of the city of Davenport, from the dangers and ravages of the great cyclonic storms of the Mississippi Valley. Here, as tradition has it, the Holy Sacrifice was offered by the priest, and on the same spot a walnut crucifix was erected by the small congregation of Christian Indians, whose homes were in the vicinity of the venerable Hill of Sacrifice.

The holiest of memories have kept this spot sacred throughout the years; and though the facts relating to this incident of pioneer days are meager, yet, in this as in many other instances, those things are the most real that hands cannot feel or eyes behold. And so strong and persistent is the tradition of its reality that the Sisters of St. Mary have not hesitated to erect on the side a new crucifix, as a memorial of that other great emblem of the Redemption which stood at the time the Holy Sacrifice of the Mass was offered and the site of Davenport received its blessing. But as a matter of sober history, there really are no records extant to substantiate the legend.

Exception, however, may be taken to the foregoing statement, in view of the annotation on a fly-leaf of a book called "Fifty Years in Iowa," published in 1888, by Mr. J. M. D. Burrows, who had come to Davenport in 1835. The annotation goes as follows:

On the mound of the old Davis house (now St. Katharine's School) southwest side, where priest had a black cross made of walnut work carved by hand a crucifix, as great storms were so dangerous. Very holy clergy knelt in prayer and made offering to God for safety.

The above is merely a penciled scrawl on one of the pages of a presentation copy of the author's reminiscences. Although it is not as clear and as informative as one would wish to have it, it is perhaps of worth to those who have heard the same story handed down from the lips of the pioneers, Catholic and non-Catholic alike, of Davenport, and it does serve to place the legend within the scope of history.

In the early part of the nineteenth century, when Davenport was merely an Indian camp, the locality was a great tornado center. The storms were dangerous and frequent, and they were much feared by the Indians and by the few white settlers who had ventured across the Mississippi. As often as the missionaries, who were carrying the light of the Gospel throughout the great

valley of the West, visited the settlement, the small congregation of Christian Indians would assemble for instructions and for participation in the Divine Mysteries of the Catholic religion.

During one of these visits an unusually destructive storm caused much distress, because of the threatened loss of the crops that it had occasioned. Calling his little flock together, and inviting also the other members of the community, the priest blessed the settlement and the region round about it. He implored God to hold back from the vicinity the great storms that hitherto had caused so much damage and suffering. Mass was offered for the same intention, and a great walnut crucifix was erected on the site of the blessing. It is a matter of record that since that day, Davenport has never been damaged by tornadoes and hurricanes, even when neighboring cities and villages have been the scenes of such catastrophes.

Undoubtedly the historian will ask: "And who was the priest who blessed the site of Davenport and erected the great crucifix?" This is a question for the historian himself to answer. Not only about this particular incident in the religious history of Davenport, but even about the first Masses ever celebrated west of the Mississippi and north of St. Louis there is some divergence of opinion. *Auctores scinduntur*, the Latins emphatically termed such a situation; and here, too, the authorities are "split," though most are agreed that only two of the early missionaries have any claim to the honor of having given the historic blessing. The first of these is the illustrious son of St. Dominic, Father Samuel Charles Mazzuchelli; the other is Charles T. Van Quickenborne, of the Society of Jesus.

It is a well known fact that Davenport's first religious structure, the venerable Church of St. Anthony, was erected by Father Mazzuchelli in 1838. This versatile Dominican was one of the outstanding builders of the West. But he was only one of the many priests who labored in the Mississippi Valley as apostles of Catholicism and harbingers of truth to the Indians and to the first white settlers. From various records may be gathered many names, among them those of the Jesuit, Marquette; Hennepin, the Recollect; Dunand, the Cistercian; Badin; Lutz; Paillason; and Charles Van Quickenborne, the Jesuit. To the latter, in all probability, may be safely accorded the honor of having erected the great crucifix on the Mass Mound of St. Katharine's and of having offered the Holy Sacrifice there before his little congregation of Indians and whites. For there is a persistent and widespread tradition that the officiating priest on this historic occasion had but recently come from New Orleans and that he was a Jesuit.

From various letters to the Propagation of the Faith Society, from documents in the St. Louis archdiocesan archives, and from Laveille's "Life of Father De Smet,"

it appears that Father Van Quickenborne was a remarkable man, and a truly great Jesuit. Born in Flemish Belgium, he sailed to America in 1817, and six years later came to Missouri as Superior of the new Jesuit missions at Florissant. He was influential in the establishment of St. Louis University, and was the friend and adviser of the sainted Philippine Duchesne, American Foundress of the Religious of the Sacred Heart. Likewise, he inspired and taught the intrepid De Smet, probably the greatest missionary to the western Indians that the American Jesuits have ever produced. Father Van Quickenborne was a most successful convert-maker among the white pioneers, as well as among the Indians. Having been appointed by Bishop Du Bourg as "Vicar General of Upper Louisiana," he made long journeys through the wilderness. He pushed as far north as Galena, Ill., and Dubuque, Ia., effecting many conversions among the Osage and Iowa Indians. He established a mission for the Kickapoos, in Kansas, where, fatigued by his giant labors, he died in 1837. In their letters, Archbishop Maréchal, of Baltimore, and Bishop Du Bourg, of New Orleans, as well as Bishop Rosati, of St. Louis, have paid Father Van Quickenborne glorious tribute. The Religious of the Sacred Heart claim that miracles have been performed at his tomb.

A certain non-Catholic historian declares in effect that not a cape was turned in North America, not a river explored, but a Jesuit led the way. And here, likewise, a soldier of Loyola, as far as can be determined, must be given the distinction of having blessed the site of the city of Davenport and of having erected the great crucifix on the hill at St. Katharine's.

The winds and the rains of many years beat upon the old cross and it rotted away, but long after it had disappeared its story was handed down from generation to generation. In our own day it has prompted reverent hands to erect anew the emblem of man's Redemption atop the hill that continues to look down into Marquette's River of the Immaculate Conception. And here it stands not only as a memorial of that great act of faith of the early days, but also as a symbol of the blessing invoked upon the city of Davenport, whose people today are living under its aegis heedless, perhaps, but secure.

COMMUNION

Somewhere within the deep and mystic soul
That God bestowed upon my errant flesh,
There lives the hope that all my life may spell
Communion with my Saviour's humble Heart.
And as vicissitudes arise and pass,
A transient flutter in the day's big theme,
I turn and whisper all my thoughts to Him,
And rise refreshed, for each new blundering start.

And when the day is done, and crystal stars
Vie with the crescent moon, I travel far
Along the Milky Way, and hold commune
With Christ, my Love, my Lord of all, my King!

And if within the day, one thought or deed
Has half expressed my love and hope in Him,
I humbly place it in His Sacred Heart,
And go to sleep, contented there to rest!

EMMA T. McQUADE

The Protestant Superstition

G. K. CHESTERTON

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THAT delightful guessing game, which has long caused innocent merriment in so many Catholic families in England, the game of guessing at exactly which line of an article, say, on Landscape or Latin Elegiacs, we shall find the Dean of St. Paul's introducing the Antidote to Antichrist; or the Popish Plot Revealed—that most familiar of our Catholic parlor games, happened to be entertaining me some time ago, as a sort of substitute for a crossword puzzle, when I found I had hit on a very lucky example.

I wrote above about "Catholic families," and had almost, by force of associations, written "Catholic firesides." And I imagine that the Dean really does think that even in this weather we keep the home fires burning, like the fire of Vesta, in permanent expectation of re-lighting the fires of Smithfield.

Anyhow, this sort of guessing game or crossword puzzle is seldom disappointing. The Dean must by this time have tried quite a hundred ways of leading up to his beloved topic; and even concealing it like a masked battery, until he can let loose the cannonade in a perfect tornado of temper. Then the crossword puzzle is no longer a puzzle, though the crosswords are apparent and appropriate enough; especially those devoted to the great historical process of crossing out the Cross.

In the case of this particular article, I have forgotten what the general subject was; or, rather, what it pretended to be. It was only towards the end of it that the real subject was allowed to leap out from an ambush upon the reader. I think it was a general article on Superstition; and, being a journalistic article of the modern type, it was, of course, devoted to discussing superstition without defining superstition. In an article of that enlightened sort it seemed enough for the writer to suggest that superstition is anything that he does not happen to like. Some of the things are also things that I do not happen to like. But such a writer is not reasonable, even when he is right. A man ought to have some more philosophical objection to stories of ill-luck than merely calling them credulity; as certainly as a man ought to have some more philosophical objection to Mass than to call it Magic.

It is hardly a final refutation of Spiritualists to prove that they believe in Spirits; any more than a refutation of Deists to prove that they believe in Deity. Creed and credence and credulity are words of the same origin and can be juggled backwards and forwards to any extent. But when a man assumes the absurdity of anything that anybody else believes, we wish first to know what he believes, on what principle he believes, and above all, upon what principle he disbelieves. There is no trace of anything so rational in the Dean's piece of journalism.

If he had stopped to define his terms, or in other words to tell us what he was talking about, such an abstract analysis would, of course, have filled up some space in the article.

The Dean of St. Paul's really got to business, in a paragraph in the second half of his article, in which he unveiled to his readers all the horrors of a quotation from Newman; a very shocking and shameful passage, in which that degraded apostate says that he is happy in his religion, and in being surrounded by the things of his religion; that he likes to have objects that have been blessed by the holy and beloved, that there is a sense of being protected by prayers, sacramentals and so on; and that happiness of this sort satisfies the soul. The Dean, having given us this one ghastly glimpse of the Cardinal's spiritual condition, drops the curtain with a groan and says it is Paganism. How different from the Christian orthodoxy of Plotinus!

Now it was exactly that little glimpse that interested me in this matter; not so much a glimpse into the soul of the Cardinal as into the mind of the Dean. I suddenly seemed to see, in much simpler form than I had yet realized, the real issue between him and us. And the curious thing about the issue is this: that what he thinks about us is exactly what we think about him. What I for one feel most strongly, in considering a case like that of the Dean and his quotation from the Cardinal, is that the Dean is a man of distinguished intelligence and culture, that he is always interesting, that he is sometimes even just, or at least justified or justifiable; but that he is first and last the champion of a Superstition; the man who is really and truly defending a Superstition, as it would be understood by people who could define a Superstition.

What makes it all the more amusing is that it is in a rather special sense a Pagan Superstition. But what makes it most intensely interesting, so far as I am concerned, is that the Dean is devoted to what may be called *par excellence* a superstitious Superstition. I mean that it is in a special sense a *local* superstition.

Dean Inge is a superstitious person because he is worshipping a relic; a relic in the sense of a remnant. He is idolatrously adoring the broken fragment of something; simply because that something happens to have lingered out of the past in the place called England; in the rather battered form called Protestant Christianity. It is as if a local patriot were to venerate the statue of Our Lady of Walsingham *only* because she was in Walsingham, and without even remembering that she was in Heaven. It is still more as if he venerated a fragment clipped from the toe of the statue and forgot where it came from and ignored Our Lady altogether. I do not think it superstitious to respect the chip in relation to the statue, or the statue in relation to the saint, or the saint in relation to the scheme of theology and philosophy. But I do think it superstitious to venerate, or even to accept, the fragment because it happens to be there. And Dean Inge does accept the fragment called Protestantism because it happens to be there.

Let us for a moment consider the whole matter as philosophers should; in a universal air above all local superstitions like the Dean's. It is quite obvious that there are three or four philosophies or views of life possible to reasonable men; and to a great extent these

are embodied in the great religions or in the wide field of irreligion. There is the atheist, the materialist or monist or whatever he calls himself, who believes that all is ultimately material, and all that is material is mechanical. That is emphatically a view of life; not a very bright or breezy view, but one into which it is quite possible to fit many facts of existence.

Then there is the normal man with the natural religion, which accepts the general idea that the world has a design and therefore a designer; but feels the Architect of the universe to be inscrutable and remote, as remote from men as from microbes. That sort of theism is perfectly sane; and is really the ancient basis of the solid if somewhat stagnant sanity of Islam.

There is again the man who feels the burden of life so bitterly that he wishes to renounce all desire and all division, and rejoin a sort of spiritual unity and peace from which (as he thinks) our separate selves should never have broken away. That is the mood answered by Buddhism, and by many metaphysicians and mystics.

Then there is a fourth sort of man, sometimes called a mystic and perhaps more properly to be called a poet; in practice he can very often be called a pagan. His position is this; it is a twilight world and we know not where it ends; if we do not know enough for monotheism, nor do we know enough for monism. There may be a borderland and a world beyond; but we can only catch hints of it as they come; we may meet a nymph in the forest; we may see the fairies on the mountains. We do not know enough about the natural to *deny* the preternatural. That was, in ancient times, the healthiest aspect of Paganism. That is, in modern times, the rational part of Spiritualism. All these are possible as general views of life; and there is a fifth that is at least equally possible, though certainly more positive.

The whole point of this last position might be expressed in the line of M. Cammaerts' beautiful little poem about bluebells: *le ciel est tombé par terre*. Heaven has descended into the world of matter; the supreme spiritual power is now operating by the machinery of matter, dealing miraculously with the bodies and souls of men. It blesses all the five senses; as the senses of the baby are blessed at a Catholic christening. It blesses even material gifts and keepsakes, as with relics or rosaries. It works through water or oil or bread or wine or other creatures.

Now that sort of mystical materialism may please or displease the Dean, or anybody else. But I cannot for the life of me understand why the Dean, or anybody else, does not see that the Incarnation is as much a part of that idea as the Mass; and that the Mass is as much a part of that idea as the Incarnation. A Puritan may think it blasphemous that a wafer should become God. A Moslem thinks it blasphemous that God should become a workman in Galilee. And he is perfectly right, from his point of view; and given his primary principle. But if the Moslem has a principle, the Protestant has only a prejudice. That is, he has only a fragment; a relic; a superstition.

If it be profane that the miraculous should descend to

the plane of matter, then certainly Catholicism is profane; and Protestantism is profane; and Christianity is profane. Of all human creeds or concepts, in that sense, Christianity is the most utterly profane. But why a man should accept a Creator who was a carpenter, and then worry about holy water, why he should accept a local Protestant tradition that God was born in some place mentioned in the Bible, merely because the Bible had

been left lying about in England, and then say it is incredible that a blessing should linger on the bones of a saint, why he should accept the first and most stupendous part of the story of Heaven on Earth, and then furiously deny a few small but obvious deductions from it—that is a thing I do not understand; I never could understand; I have come to the conclusion that I shall never understand. I can only attribute it to Superstition.

Eucharistic Honor in Colonial Maryland

JOHN LAFARGE, S.J.

IN THE great panorama of devotion to the Holy Eucharist which is unrolled every two years at the International Eucharistic Congresses, wonderful instances are recalled of special honor paid to our Hidden God in times past as well as present. Here in the United States we have not the centuries of Eucharistic devotion to look back upon that produced the cathedrals of France, the hymns of St. Thomas, the confraternities of Spain or the marvelous carvings of medieval Germany. Yet, in our early history, heroism and rare flowers of individual piety make up for external splendor.

One such instance, striking by reason of its simplicity, was recalled at the celebration, on August 19 of this year, of the one-hundred-and-thirtieth anniversary of the laying of the corner-stone of St. Ignatius' Church, St. Thomas' Manor, in Charles County, Maryland. The church, situated at Portobacco Creek on the Potomac River, some thirty-two miles south-west of Washington, is the successor to a still older public chapel, attached to the stately Manor House, and now used as a sacristy, connecting the two buildings.

On August 1, 1768, the people who formed the congregation attending the little chapel of St. Thomas' Manor established what they termed "Perpetual Adorations of the Blessed Sacrament." A well-worn sheet, a triple folio, still remains, giving a clue to the character of these devotions. Their undertaking took the form of a written pledge which runs as follows:

The subscribers oblige themselves to employ, every month thro' the year, the half-hour to which their names are annex'd, on their knees in honor of the Blessed Sacrament, by meditating or saying of vocal prayers, either relating to the Blessed Sacrament or the Sacred Heart. When hinder'd by Sickness, they must apply to some other to supply their place.

The watchers are arranged in a list, for the first and fifteenth days of the month, the second and sixteenth, and so on to the end of the month. The adoration lasted from 6 a.m. until 6 p.m. The program begins as follows: "On the 1st and 15th day of every month. From 6 till the half-hour: Father Geo. Hunter. From 6½ till 7: Anastase Benoit. From 7 till the half-hour: William Matthews. From 7½ till 8: Martha Matthews," etc.

The following family names are represented: Adams, Angel, Askam, Benoit, Birch, Boarman, Boone, Bowling, Brent, Brooke, Burtles, Clark, Clements, Dickson, Digges, Doyne, Edelen, Gardiner, Hamilton, Jenkins, Lancaster, Lee, Lewis, Lockett, Maccader, Manning, Matthews,

Middleton, Mitchel, Neale, Osborne, Pilkington, Posey, Pye, Queen, Sanders, Semmes, Shirckley, Simpson, Smith, Thompson, Ward, Watking, Yates.

In his comment on this document, Father Hughes, the well-known historian, remarks: "From the scattered and lonely plantations of Maryland the incense of praise, adoration and spiritual meditation rose silently from morning to night."

The majority of these names are still represented in the congregation of St. Ignatius' Church, which has maintained a greater historical continuity than any other English-speaking congregation in the United States. The beginnings of the parish date back to the year 1642, when Father Andrew White, the companion of the first Maryland colonists and the first Superior of the Maryland Missions, established a mission for the Piscatoway Indians on Portobacco Creek, building a little frame chapel on what is still known as Chapel Point. The first Catholic graveyard in the Colonies adjoined the chapel, Denis Doyne being buried there in 1667. The little mission became a residential center, from which the early missionaries made excursions to surrounding points and up the Potomac to what is now the District of Columbia.

The care of the surrounding manor lands, from which alone the missionaries could derive sustenance for themselves and their undertakings, wore heavily on Father Killick, who was constantly unwell. He blamed for his illness too much quinine: "that ugly Jesuits powder which was given me; I suppose too crude, in the last year I lived in your parts, for the cure of small ague. The cure was far worse than the disease." As an escape from the "small ague," Father Killick built in 1710 a home on a site called "Paradise" by one of his fellow-workers, on a high hill above the low-lying point in the creek. Thirty-one years later, in 1741, Father George Hunter, who lived and labored at St. Thomas' Manor for over thirty years, erected the stately brick Manor House, which is frequently mentioned by early Colonial travelers as one of the principal sights along the Potomac River. Attached to the Manor House, which was a typical Southern Colonial mansion, was the modest chapel, since the erection of separate churches was banned by the oppressive laws under which the Catholic colonists of Maryland labored until near the time of the American Revolution.

It was in this chapel that Father Hunter and his associates planted the seeds, or watered the seeds already planted by their predecessors, of that deep sense of piety

as well as of responsibility to their fellow-man which drew from a later observer, Father Joseph Mosley, writing to Mrs. Dunn, Newcastle, in 1774: "I think the families of the English stock are the glory of our flocks, edifying, virtuous, good Christians, and well instructed in faith."

As an example of Father Hunter's doctrine, the following note is of interest, which, made during his hours of meditation, was copied out by a later hand as worthy of preservation.

TO THE GREATER GLORY OF GOD

Charity to negroes is due from all, particularly their masters. As they are members of Jesus Christ, redeemed by His precious blood, they are to be dealt with in a charitable, Christian, paternal manner; which is at the same time a great means to bring them to do their duty to God, and therefore to gain their souls.

Much talk of temporals shews the mind too much bent upon such things, and therefore must be disedifying in persons of our calling. Our discourses ought to be chiefly of the progress of our missions, how to make greater progress; how to serve God in a more decent, handsome, pompous manner, as a thing that helps to the interior, by striking awe, respect and reverence; where and how greater good may be done, more conversions be made, what methods to be taken for the catechizing of children and negroes, as well as instructions for others by more familiar discourses, in lieu of formal sermons, which generally are not so beneficial as more familiar instructions.

Rev. Father George Hunter, Soc. Jes., of venerable memory, in his spiritual retreat at Portobacco, December 20, A.D. 1749.

The building of St. Ignatius' Church, thirty years after the formation of the Perpetual Adoration Association, was doubtless the fruit of this preaching, but still more of the long hours of silent prayer on the part of the flock and their shepherd. An inscription informs us that the corner stone was laid on August 7, 1798, by John Carroll, Bishop of Baltimore. The church, a handsome brick structure, is an impressive landmark, with a superb view over the broad creek and the still broader Potomac, which winds southward after passing St. Thomas'. It is one of a series of commodious churches, erected immediately before and during the years after the Revolution by Fathers James Walton and Charles Sewall: an earlier brick companion of St. Ignatius' on St. Thomas' Manor being St. Ignatius' on St. Inigoes Manor, in St. Mary's County, built by Father Walton in 1780.

Our American hierarchy itself was the product, if one may say so, of St. Thomas' Manor, for it was in the spacious upper hall of the Manor House that the Chapter and corporation meetings of the Maryland clergy took place, which resulted in the petition to Rome for an American bishop, and the fulfilment of the petition in the person of John Carroll, the first Bishop, later Archbishop of Baltimore, and father of the American Hierarchy.

The serving of God in a "decent, handsome, and pompous manner" was far from being a mere phrase with the early congregation of St. Thomas' and other Colonial parishes. The results of a European formation and European intercourse were shown in a tastefulness which contrasted with the bareness of Colonial Protestant churches, as far as works of art were concerned. Pictures were imported, especially from the Low Countries. John Adams himself bore witness that in St. Mary's

Church, in Philadelphia, "the altar-piece was very rich," and everything was at hand "which can charm and bewitch the simple and ignorant." Unfortunately the contents of St. Ignatius' Church and the Manor House were destroyed in 1866 by a fire, that left only the walls standing; though the later repairs were made in strict accordance with the earlier structure of both buildings. Nevertheless, we have abundant testimony to the colonists' love for beautiful things and fine materials, as well as for the careful carrying-out of the ceremonies of the church and the cultivation of church music.

The abundant traditions of St. Ignatius' parish were made to live, as it were, in the person of Father Brent Matthews, S.J., its late pastor, who lies buried near the church, and near the tablet commemorating his ancestor, Thomas Matthews, Esq., who first held St. Thomas' Manor in confidential trust, from 1649 to 1661. They have lived, too, in the person of the present sacristan and organist, Miss Emily Hamilton, who completed this summer her fifty years of daily service in the church of her ancestors. They live still more strikingly in the three-fold congregation, for from time immemorial three distinct races of men have knelt before the altar-rail of St. Ignatius' Church: the white, the colored, and the people of mixed Indian descent, popularly known as "We Sorts," who are characteristic of that district.

In these days of hurried change and wordy contests, motorists will find peace and a quiet union with the past who slip in from the dusty highway and kneel awhile before the silent Tabernacle of St. Ignatius' Church on St. Thomas' Manor.

TO ONE AWAY

Here is the bend of the road,
And here the low stone-wall,
And here white ghosts go wandering
When twilight shadows fall.

For my fondest dreams are ghosts,
And gentle visions they,
Who speak in whispers tenderly,
Of one who is away.

O, who would guess that the moon
Could seem to be a friend,
Or that its tranquil shining could
Such grateful solace send!

O, who would say that a tree
Could be a sacred thing,
Because its beauty told a tale
To you, one night in spring!

Here is the bend of the road,
And here the low stone-wall,
Here is the moon, and here the tree,
And starlight over all.

And you will return, some day,
For dream-ghosts tell me so—
A voice, a hand-clasp and a smile,
The friend I used to know.

MABEL FARNUM.

Catholic Aid to American Independence

ELIZABETH S. KITE

[First of a series of two articles.]

THE political status of Catholics in America has been repeatedly called in question during the past year and much has been written on both sides during the controversy. Up to the present the historic facts of the case have been ignored, so it is only fair that the important part played by Catholics in the establishment of our Independence should be taken into consideration; this all the more since it can be proven that success in the historic attempt to free America from European interference depended from the very beginning upon the cultivation of a spirit of toleration for all things Catholic. The eagerness with which the aid of Catholic France was sought by the leaders in 1776 is well known; the first steps towards perfect equality in matters religious date, however, from the first Continental Congress in 1774, when efforts were put forth to secure the alliance of the Catholic inhabitants of Quebec.

It is freely to be admitted that just prior to the Revolution the Protestant spirit was so strong that an alliance with a Catholic Power would have been unthinkable. A nameless dread haunted the Colonists from the beginning regarding that unknown and mysterious personage, the Pope of Rome. To be a "Papist" was considered to be as bad as being a "Turk" or an "Infidel" and in certain of the Colonies marriage with one was prohibited by law.

Before 1774, however, a subtle psychological change had taken place. Religious animosities had died down while a healthy impulse had arisen to go out and take possession of the vast regions to the westward whose potentialities were year by year becoming better known. Along with this knowledge a sensitiveness developed on the part of the Colonists growing out of the fear that England might preempt them of their western claims. After 1763 when the French were driven from competition in America, grievances against the mother country accumulated until their final culmination in the Quebec Act of 1774, which brought the endurance of the Colonists to an end. This Act was more deadly even than the worst of their fears, for it not only established the Catholic religion in the Province of Quebec, but extended the boundaries of that territory south to the Ohio River and west to the Mississippi. Thus at one fell stroke they saw their religion threatened and their hinterland wiped out. As the religious menace seemed the more immediate of the two evils it received from the delegates to the first Continental Congress, when they assembled that Fall, very particular attention. One of the earliest Resolutions passed by them was to the effect that: "... the late Act of Parliament for establishing the Roman Catholic religion . . . in that extensive country now called Canada, is dangerous in an extreme degree to the Protestant religion and to the civil rights and liberties of all America; and therefore we as men and Protestant

Christians, are indisputably obliged to take all proper measures for our security."

The above Resolution was passed September 17, 1774. Its theme recurs in the various public documents that successively emanated from that Congress; in the Statement of Grievances of October 14; in the Act of Association of October 20; in the Memorial to the Inhabitants of British America of October 21; finally the religious protest found its culmination in the unanimous approval accorded such fervid passages as the following taken from the Address to the People of Great Britain when "justice and humanity" were called upon to witness among other things the hostility of Government in establishing Catholicism at their very doors, "a religion," they said, "which has deluged your Island with blood and dispersed impiety, bigotry, persecution, murder, and rebellion in every part of the world."

The above address was approved and ordered sent on October 21, 1774, and was the last act of intolerance committed by the Continental Congress. Five days later, October 26, in a letter to the Inhabitants of Quebec, Congress again spoke of the Catholic religion but in terms of the most exemplary respect. What, we may well ask, could have produced so drastic a change in so short a period of time?

The answer is that in the light of a new idea the situation had cleared itself. Congress plainly saw that Catholic neighbors did not in themselves constitute a menace; that the real danger lay in the determination of England to use any weapon, even religion, to deprive them of their charter rights. What prestige, they began to argue, would not the Congress acquire if Catholic Canada could be induced to join with Protestant America! Here indeed was an idea worth following and so under its urge Congress wrote as follows to the Catholics of Quebec:

We are too well acquainted with the liberality of sentiment distinguishing your nation, to imagine that difference of religion will prejudice you against a hearty amity with us. You know the transcendent nature of freedom elevates those who unite in her cause above all such low-minded infirmities. The Swiss Cantons furnish a memorable proof of this truth. Their union is composed of Roman Catholic and Protestant States living in the utmost concord and peace with one another, and thereby enabled, ever since they bravely vindicated their freedom, to defy and defeat every tyrant that has invaded them.

Congress dissolved itself on the same day the above address was published, but the newly thought-of maneuver to outwit the "Canada Bill and the diabolic Ministerial scheme constructed upon it," to use the words of George Washington, continued to grow in favor and became the keynote of the military program. Moreover, it compelled a new attitude towards all things French as well as towards all things Catholic. So it was the Continental

Congress itself that dealt the deathblow to what had been the sacred cause of "America for Protestants."

The inhabitants of Quebec made no reply to the overtures of Congress, so it was decided in the Fall of 1775 to send thither an expedition and the Canadians were informed by handbills distributed in advance that the army came among them "not for plunder but for protection," and that "no American citizen" should be discriminated against "whatever his religion or descent." General Arnold, who was to command the expedition, received the most positive instructions from the Commander-in-Chief regarding the attitude towards religion that was to be maintained by the army.

As the contempt of the religion of a country by ridiculing any of its ceremonies, or affronting its ministers or votaries [so ran the orders] has ever been deeply resented, you are to be particularly careful to restrain every officer and soldier from such imprudence and folly, and to punish every instance of it. On the other hand, as far as lies in your power, you are to protect and support the free exercise of the religion of the country and the undiminished enjoyment of the rights of conscience in religious matters with your utmost influence and authority.

Given under my hand, at Headquarters, Cambridge, this fourteenth day of September, 1775.

(Signed) GEORGE WASHINGTON.

It was the same desire not to offend the Catholics of Quebec that wrung from Washington the stinging rebuke to the army contained in the Orders for November 5, after he had learned that some of the leading officers with the men had planned to participate "in that ridiculous and childish custom" of burning the Pope in effigy. "At a time," he said, "when we are soliciting . . . the friendship and alliance of the people of Canada, whom we ought to consider as brethren . . . to be insulting their religion is so monstrous as not to be suffered or excused. . . ." The Canadians, however, refused to be impressed, and continued to show themselves "in no wise inclined to be conquered into liberty."

The idea of foreign alliances had early found some advocates in Congress; the first step in that direction was the appointment, November 29, 1775, of a Secret Committee for the purpose "of corresponding with our Friends in Great Britain, Ireland and other parts of the World." This act was the response of Congress to the Proclamation of the British King of August 23, 1775, news of which only reached them in November, which stamped the uprising in the Colonies *Rebellion* and the participants *Traitors*, and which was his answer to their petitions for redress of grievances. The indignation aroused by these startling words widened the breach between the Congressional leaders and England and caused the idea of possible aid from France to assume a place of prominence among all subjects of discussion. In the meantime the French Government had not been idle.

Up to the time of the proclamation of August 23, M. de Vergennes, Minister of Foreign Affairs, had been a sympathetic observer of events in America; but little more. When the text of that Proclamation was sent him by his London representative he was impressed, for he at once foresaw how it would effect the patriot leaders. What followed will be recounted next week.

Sociology

Justice and Psychiatry

JOHN C. RAWE, S. J., LL. M.

IN the handling of the crime problem there has arisen an idea which is essentially new—the idea of looking at the criminal much as the doctor looks at his patient. It is not unusual procedure in court now to allow the physician to act as advisor to the judge in criminal cases. In many courts judges and jurors sit for hours listening to the conflicting testimony of eminent psychiatrists, physicians and alienists. No sooner does one side employ an expert in mental diseases, than the other invariably engages another scientist who can be employed to offset the rival's testimony.

It was to remedy this that six years ago in Massachusetts the Briggs law was passed. In accordance with this law a board of competent psychiatrists and physicians pass upon matters of medicine and mentality outside of court, and refer their decision to the judge. Only twenty-one per cent of the criminals examined have been diagnosed as definitely abnormal in mentality. This report constitutes a strong argument against those who promulgate the theory that every criminal is physically or mentally deficient.

Look into a courtroom today and you will find that the policeman, the judge, the jury, the warden, the lawyer, time-honored officers of the law who have for centuries punished criminals for their wrong-doings in the hope that such prosecution of crime might expiate wrong, compensate society, and have a deterrent effect upon future would-be criminals, no longer stand alone. The courtroom—the laboratory in which the big machine of justice operates—has opened its doors to the psychiatrist, the physician, the sociologist, the psychologist, the educator and the statistician. Each one with a sharp penetrating scientific eye sees the machine's defects and offers a remedy. Strangely enough some of the new guests would relieve those who have operated the machine for centuries from all further responsibility. They tell the poor lawyers that the machine which they have been operating so long is not really what they thought it was—a big machine whose clumsy wheels grind out proper punishment—but rather a highly technical instrument to be used for the treatment of those who are sick and irresponsible. And there are those who would make the lawyer think himself as unfit to operate it as a real estate agent or plumber would be.

With such terms as expiation, punishment, and justice suppressed, with neurology, psychiatry, and sociology on many lips, the judge begins to feel that his court room is fast taking on the aspect of a hospital. The big chair behind the bench, once so comfortable, becomes anything but an easy chair when what was once a question of law seems to have been entirely supplanted by questions of health and medicine.

But Chief Justice Taft comes to the aid of judges and

lawyers when he says, "We must not allow our interest in the criminals to go to the point of making effective prosecution of crime and its punishment subordinate to schemes for the reform of criminals, however admirable they may be." The Chief Justice implies that there is no necessary conflict between the two aims—the punishment of the offender and the reform of the offender. But the first can never be subordinated to the second. Psychology, psychiatry, and psychoanalysis can do much to help us understand the criminal. Sociology will give us the knowledge of the social factors which cooperate in producing the criminal mind. But neither psychiatry nor sociology can convince mankind that the criminal is predestined from birth to a life of warfare against society, and therefore to be "reformed," not "punished." Who will say that the modern scientific probation work which is being done by the Catholic Charities Probation Bureau under the capable direction of Mr. Edwin J. Cooley, Chief Probation Officer, Court of General Sessions, New York City, is not leading to the rational treatment of delinquency, and proving to be a strong factor in the prevention of crime? Who will say that so careful a survey of facts relating to criminals as has been made by Dr. William Healy and Dr. Augusta Bronner, directors of the Judge Baker Foundation, Boston, is not enlightening and will not lead to constructive work in the administration of justice?

But our Chief Justice is admonishing such sociologists as Harry Elmer Barnes, of Smith College, who writes that punishment is archaic; that it is as futile and foolish to punish a criminal as it is to punish a person suffering from a physical or a mental disease; that our entire system of criminal jurisprudence is wrong-headed and unscientific because it rests at the outset upon the assumption of the primary importance of detecting guilt and adjusting the punishment to fit the crime. Mr. Barnes has already in his own mind, at least, subordinated the fundamentals of civil procedure—detection of guilt and proper punishment—to the schemes for reform of the criminal. These schemes would make no attempt to punish the individual for the particular crime, but rather subject him to the desirable form of medical treatment; psychoanalysis and other psychiatric methods for the cure of neuroses and psychoses. In a word, according to Barnes, society is to get its protection from the resources of modern science, and not from law in the old sense in which people used that term.

With the advent of the biologist who tells us that criminals are nearly always abnormal and usually subnormal, and that the State ought to restore its criminals to normalcy by feeding them gland extracts, the pendulum which represents man's efforts at solving the problem of crime has swung from the one extreme of the penal law of retaliation to the other extreme—of maudlin sympathy for the criminal.

Some phases of this dangerous extreme I propose to discuss in another article which will appear in this place next week.

Education

Regarding Freshman Courses

WALTER V. GAVIGAN, M.A.

ORIENTATION courses for freshmen were once an innovation. Now, they are an accepted and integral part of the curricula of a number of American colleges. There have always been academic authorities gifted with the perspicacity to see that a too general application of the elective system, especially in the first two years of college, inevitably results in disastrous effects scholastically. Only recently, however, has a movement been inaugurated to include all of the work of the freshman year in a limited number of introductory required courses.

The aim of these required courses is to bridge successfully the gap between preparatory school and college by attempting to correlate the pupil's acquired knowledge, and by a process of orientation to furnish him with inspiration and motivation, so that he will be moved to pursue higher and more specialized study. Among such courses we might list the course in rhetoric which aims systematically to review the fundamentals of grammar, and emphasizes in turn the four principal forms of composition—exposition, description, narration and argumentation; the survey course in American or English literature, which begins with an early period and works down to the immediate present; finally, the course in general history which masquerades under some such name as "The Introduction to Civilization" or "The History of Thought and Culture."

From the cloistered confines of a conservative Catholic college, I have watched with interest the progress of a number of such experimental courses for freshmen as they have been tried out at neighboring "progressive" non-sectarian institutions. Sometimes they have been failures, but for the most part these efforts on the part of educators to systematize and co-relate knowledge have proven to be somewhat of an advance over the more haphazard methods previously in vogue.

The freshman who enters college today finds in most cases that his work has been pretty thoroughly laid out for him. He is saved the great waste of energy that follows in the wake of such "a trial and error process" as the system of free electives presupposes. He still has a choice of a limited number of courses, it is true, and his selection will eventually depend upon the definite objectives that he has in mind. But once he has determined the end for which he is working, he is quite apt to discover that only a few courses of a general introductory nature are open to him. The road he is to follow has been carefully mapped out for him by experts.

Are the so-called "progressive educationalists" who are favoring the type of course I have mentioned, merely returning to Catholic educational theory and practice in attempting thus to correlate knowledge and invest it with a meaning by fusing it into a systematic whole? Has this not always been the aim of the Catholic college, di-

rected from the beginning by a definite philosophy of life? To the present writer at least it appears that such theorists are actually returning to the Catholic philosophy of education when they declare that all of the branches of knowledge must be invested with a meaning, and that all of the courses of the college should tend toward a definite and well-defined end. The question is, what is that end to be? That question our non-sectarian friends have not answered even to their own satisfaction, for in matters of education as in religion they seem fated to disagree.

Catholic educationalists have always taught the individual subjects and the curricula with a general end in view. Their dream has ever been to produce that well-educated, fully developed Catholic gentleman so ably defined by Cardinal Newman. Even long before Newman summarized the aims of Catholic education in his "Idea of a University," that was the ideal that gave birth to the *Ratio Studiorum*. Whatever have been the sins of omission chargeable to those in control of our Catholic colleges, they can never be accused of having disregarded the fact that in order to produce such a gentleman it is necessary to hold constantly a definite ideal before the eyes of those committed to their charge.

Therefore, it is by no means news to the Catholic educator that actual experiments in education have proven that the adolescent mind of the average undergraduate needs, first of all, to be trained to know a few things well, and, more important still, needs to be furnished with a set of purposive ideals. Catholic educators have known that and preached that for centuries. The enthusiasts of orientation courses and summary courses are but returning to pedagogical principles that have become an unconscious part of our system of Catholic education.

It is equally clear that the principle of motivation, that is, of investing the pursuit of knowledge with an end, and hence with a meaning, has also played an important part in the educational methods of the Catholic college. Such pedagogical devices as the comprehensive review, the project method and the skillful correlation of knowledge mastered with new material under discussion, have, under different names been utilized by the Jesuits for centuries.

However in the matter of introductory and orientation courses the Catholic college of today may find something that may prove inspirational. Not all of our Catholic colleges have held resolutely to the ideals of education so clearly presented in the *Ratio* and by Newman. In their desire to imitate the methods of non-sectarian colleges, many individual Catholic teachers have often neglected to marshal the materials of their courses with a definite end in view. The truly conscientious Catholic teacher can never rest content with merely duplicating the course in history or in literature as given in even the best of our non-Catholic colleges. The fact that he is Catholic and that he has a definite philosophy of life means that logically he also will have a definite philosophy of education and he is morally bound to invest whatever course he gives with an end and a meaning. If this were not so, there would be no excuse and certainly no justification for the existence of the avowedly Catholic college.

Therefore we who are interested in giving students in our colleges for men and women the very best sort of an education must (if we are not working under such a correlated system as the Society of Jesus has perfected) constantly ask ourselves if we are holding to ideals.

One way of doing that is to introduce into the work of the freshman year a little of the spirit of orientation that animates some of our non-Catholic educationalists. Instead of trying to "humanize knowledge" or "dehumanize it" as many of them are doing, we can at least make a conscientious attempt to stress as far as possible the Catholic spirit in literature, philosophy and history.

If we introduce into the freshman curriculum a course on the history of civilization (as one Catholic college with which I am familiar has done), we are duty bound to stress adequately the very important part the Catholic Church has played in countless way in the history of civilization. We most certainly cannot content ourselves with simply following the materials and methods of similar courses given in non-sectarian institutions, where such books as Professor Lynn Thorndyke's "History of Civilization" and James Harvey Robinson's "The Mind in the Making," are the official and too often the only textbooks. Some day we may have adequate texts on the history of Catholic civilization or better still, scholarly volumes summarizing in systematic fashion the great story of Catholic thought and culture. Until these appear however individual teachers will have to pursue individual research, with the immediate aid of such printed material as the excellent "Catholic Encyclopedia" and of such varied and stimulating volumes as Hilaire Belloc's "Europe and the Faith," Dr. James J. Walsh's "The Thirteenth, Greatest of Centuries" and George Shuster's "The Catholic Spirit in America."

The freshman year is certainly the time and place to inspire the embryo student with a lasting admiration for the cultural aspects of Catholicism. What better means have we at our disposal than the introductory general course in literature, philosophy or history? It can be made simple, it can be made popular, but if it is carefully planned it cannot help but prove significant and worthwhile. It will orient the mind of the pupil, it will awaken in him a few worthwhile enthusiasms for some particular phases of study, and it will furnish him with a panoramic view of the vast world of knowledge open to him. Most important of all it will acquaint him in a general way with his rich Catholic cultural heritage.

TIME AND ETERNITY

Lord, left all alone, I found Thee. . . .
 "Tick-tick-tick, tick-tick-tick, tick-tick-tick,"
 Said the clock
 In the sacristy.
 And then my heart began repeating,
 Measured with the clock's slow beating,
 "I diurnal—I diurnal—I diurnal—
 Thou Eternal! Thou Eternal! Thou Eternal!"
 This was all that I—and the clock
 In the sacristy—
 Said to Thee.

FLORENCE CHAMPREUX MAGEE.

With Scrip and Staff

THE problems of world peace weigh heavy at times upon those who must solve them. Writes a press correspondent of June 5, with reference to the discussion by two great statesmen in the Council of the League of Nations of the plan to smooth things out all around by floating German railway bonds in the United States: "However, both statesmen are reported to have shaven their heads solemnly at the recollection of the reception Secretary Kellogg gave this and all similar subjects during his recent visit to Paris."

This is such an impressive, such a Scriptural way of showing grief over a rejected proposition, that it is a pity that not all statesmanlike heads, judging by their portraits, possess the necessary wherewithal for being shaven. All honor, however, to these two champions for pointing the way!

THERE was to be no head-shaving, however, by Dr. Moises Saenz, Assistant Secretary of Education in Mexico, when, on September 16, Mrs. Jeannette W. Emrich, representing the Committee on World Friendship Among Children presented the Friendship School Bags to the children of Mexico. "Dr. Saenz," says the Federal Council Bulletin, "speaks of the thrills felt by members of his staff as they peered into some of the bags with their varied gifts, and realized what they, with their surprise contents, will mean to the children in thousands of primary schools."

It is estimated that between 25,000 and 26,000 bags will be distributed among 15,000 primary schools, having 1,250,000 pupils. It is the second Children's Friendship Adventure in International Relations.

To obtain a clearer idea of who Dr. Saenz is, and what the surprise contents of the primary schools themselves may be, we can learn from a letter of the Rev. Stanley A. Hunter, Minister, St. John's Presbyterian Church, Berkeley, California, who has just returned from witnessing the goodwill that prevails in Mexico. Writes Dr. Hunter:

Moises Saenz has captivated our group by his intellectual prowess, strong character and devotion to Mexico. Like Moses, he is leading his people out of an intellectual thralldom. We have been delighted with the schools that we have visited. The law requires each school to maintain a miniature zoo, with such animals as rabbits, white mice and birds. The primary children have their own gardens and the inclusion of seeds in many of the bags was a happy thought. The school rabbits may profit by some of the gifts of lettuce seeds.

Dr. Saenz is a shining example of the new Mexico. He is now president of the Board of the Y. M. C. A., and, until his traveling precluded it, the teacher of the men's class in the San Salvador Presbyterian Church. A sister is the wife of the son of President Calles. I was happy to have permission to present my other 27 bags on my journey to mission schools. . . . At the Presbyterian school for girls at San Angel a special program was arranged, four girls dressing in the fascinating Tehuana costume. . . . At Pueblo, we visited each class of the Methodist school for over 600 girls, and at the Assembly strained our Spanish in the endeavor to hear the explanation about the bags. The eyes of the enraptured students shone with curiosity and delight. . . .

Dr. Saenz reported the formation of a Mexican Com-

mittee on World Friendship among Children, under whose auspices the bags would be distributed, and which will decide on a suitable return gift to the children of the United States. Some correspondents from Mexico, however, report to the Pilgrim a peculiar disinclination on the part of some children to receive the bags under these precise auspices.

SINCE goodwill is a sentiment, rather than a principle—in the sense that it is popularly understood—it lies open to a certain amount of exploitation. The Protestant Bible is slipped gently into the hands of the goodwill mission of Japanese students visiting New York. Mr. William I. Haven, General Secretary of the American Bible Society, writes in his appeal: "Mexico and our other neighbors to the South are asking for the Scriptures faster than we can supply them." As for what can be done:

3,730,336 volumes of Scripture found their way into the homes of black and white, immigrant and original Americans during 1926, through the efforts of the American Bible Society.

For fourteen years a man of Guatemala owned a Bible which he could not read. At the end of the long wait, the watched-for evangelist came to explain the Book. As a result images were thrown away, a chapel built and drinking ceased. The patient Book loses none of its power by waiting. . . .

Uruguay distributed 50,000 gospels with the Uruguayan flag on the cover as a fitting celebration of her one-hundredth anniversary. . . .

On the other hand, with all the enthusiasm for goodwill, there seems to be a sort of general hushing up on the stronger and deeper notion of charity, or love of man; as if there were a certain shamefacedness, or timidity, in recognizing a term so thoroughly Christian in its implications.

AT the opening of the Social Week in Paris on July 23 just past, M. Eugène Duthoit, President of the General Organizing Committee, insisted that there be no evasion or hesitation in giving charity its proper place in human relations. "Preceding sessions have taught us," he remarked, "that the victory of the sovereign Good and of the primal Love is the essential condition for order, justice and progress." "Why this lack of confidence in charity," he asked; "why should one lower the voice, as if ashamed, in mentioning the word charity or love?"

AS I note these last words, the papers carry the account of the great International Eucharistic Congress at Sydney, which will be treated of elsewhere in our issues.

The Congress is not a celebration of goodwill, nor of charity, in the abstract. Nor is it concerned in discussing concrete plans for putting goodwill into practice. But it puts mankind into personal, immediate touch with Him—the sovereign Good and primal Love—who is the source of peace and just human relationships,—whose goodwill to men is the sole cause that men of goodwill exist, and that their sentiments can ever be put into practice.

THE PILGRIM.

Literature

The Catholic Revival in France

ROBERT SENCOURT

SIXTY years ago, the current of fashionable and admired writing ran strong against traditional religion. Renan praised, it is true, both Christ and St. Francis as lofty moral teachers, but denied to either anything that was miraculous, supernatural or unique. The Catholic Church was thought a dull thing and obsolete. Taine's prestige supported agnosticism. So it continued till the nineties, and then a change was discerned. It is true that Anatole France had charmed his country with his exquisite mockeries, but the attraction and force of religion began to show itself amongst the inheritors of the tradition of passion which had produced the works of strong but morbid genius in Stendhal, Flaubert, Baudelaire and Maupassant, and which were allied to the tragic gloom of Victor Hugo.

Against these, writers, such as Veuillot or Barbey d'Aurevilly wrote, but for the pious few. The change first developed in one of the most morbid of the *mauvais maîtres*, in Paul Verlaine. In disease and exhaustion, he turned away from what he called "the great tired noisiness of the flesh" to long for holiness, and the cry of his heart was a prayer. After him came Huysmans, who also had plumbed the depths of sensual emotion, only to find that his craving for sensation could only be satisfied in the beauty of holiness and Catholic worship. It was his role to use his riotous imagination to extol the stained glass of Chartres, the prerogatives of the Virgin, the offices of the Church, the miracles of Lourdes, with such wild imaginativeness as to arrest the most unregenerate and to attract the most hostile. Church, he showed, was not merely for the old women who are known in France as the frogs which croak round the stoups of holy water, but for men of passion and imagination.

While Huysmans had become an uncompromising Catholic, Maurice Barrès, of Lorraine, suggested with an exquisite finish of style that religious ideals are part of that beauty for which man's heart craves. "I thirst for eternity," he wrote, and he found the mirror of eternity in the ideals of France. "One asks for no more," he wrote, "than that inward music which is transmitted to us by the dead of our race with their blood." And since he was so attached to this thought of men's unity with their earth, his mysticism became a passion to restore Alsace and Lorraine to France. Since he made it one with an imaginative sympathy for France's religious tradition, he symbolized the Catholic revival of French patriots in the war. But it was a religion subordinate to militant patriotism: a religion thrilling, but diluted.

Its ideals shone more brilliantly in two young writers who were killed in the first month of the war, in Péguy and Psichari. Both of these had plunged, in the French style, into the pagan passion of their time. Péguy, a peasant, become an intellectual, had felt in his members

the *élan vital* of Bergson. He thought always of life and of life more abundant. Heart and mind pulsed with life. And then without knowing it, he found himself at prayer. He longed for a reconciliation with the Church, but the Church could not bless a marriage where wife and children were to live by other standards than hers. His poems show the tumult of a restless and heroic soul.

Ernest Psichari, on the other hand, gave in one book of touching eloquence the story of a conversion which was complete. He called it "The Journey of a Centurion." An officer of France in Northern Africa, he felt the call of the Church as a call to obedience, and through obedience to blessedness. "Blessed are those that are undefiled in the way, who walk in the law of the Lord." Libertinism had poor attractions in comparison with the life of commandments so broad and noble; he came to Africa as a representative of order, and order became for him a spiritual thing as he moved through the dazzling monotony of the desert. Africa came to him fresh from the hands of the Creator; its waves of endless sand were a symbol of eternity, and from it, he could ask for the realities of eternity, the true, the beautiful and the good which would show themselves in his military life as purity of heart and strength, as nobleness and candor. And so with these new ideals growing firm within him, the young officer went on through the desert from oasis to oasis, finding each day a communion of the spirit in his intimacy with duty, and with the unworked earth. His soul became imbued with the sense that, as his men around him were saying, God is great. He needed to adore, to adore with others, to adore with gifts. He saw the needs of his soul satisfied in the Mass.

Returning to France, he wanted to give his life in expiation. He was in fact the grandson of Renan, and thought of becoming the priest which Renan had failed to be. But the expiation came more quickly, more dramatically. He was killed at Rossignol three weeks after the outbreak of war. Two books published after his death filled France with his story.

While Péguy and Psichari thus soon gave in their deaths and in their faith a presentiment of what the exquisite style of Barrès had expressed in saying that the Church disciplines mystic exaltation with the strong control of moral laws and refuses to encourage a barren ecstasy which did not become a means of perfection, identifying French patriotism with the ideals of Christian civilization, Georges Goyau, a close follower of Leo XIII, and also a member of the Académie Française, interpreted with a wider wisdom, a more real charity. It had been his work, when collaborating with the *Revue de Deux Mondes* in the 'nineties, to show the identity of social ideals with the influence of the Church, and to show how universal were the beneficent influences of the Church over civilization, how essential the Papacy was in its relation with the Church. Goyau is certainly the French Catholic writer who has the most sweeping and the most Christian mind, the one who is closest to the Papacy.

Maritain, however, is close to him in this: acute with reason rather than with the heart, he has succeeded in interesting young Frenchmen in Thomist philosophy. It is an extraordinary feat, and has given him enormous prestige both amongst Catholics and among intellectuals. He has been listened to in his emphatic assertions that from the logical point of view other philosophies are childishness.

Mauriac, the novelist, is also a Catholic, but not one in whom spiritual or intellectual force is strong. It is partly his morbidity which makes him popular. It is quite otherwise with Henri Ghéon whose little plays are full of Catholic mysticism and profoundly Christian in all their thought. And equally uncompromising in its loyalty to the Church is the genius of Claudel, the most fashionable of poets, whose poems were greeted with rapture by young intellectuals. He is a sort of Catholic Maeterlinck in his conscious mannerism, and in his way of making simple statements sound very deep.

But while Mauriac, Maritain and Claudel are fully in the fashion among the younger intellectuals and share in fact with Maurois and Morand the praise of the critics and the favor of readers, the full strong tide of Catholic thought is in the work of three great novelists, Bordeaux, Bazin and Bourget. Bazin is a novelist of emotion; he grips the heart; and his simple stories are those of a believer. Bordeaux is more thoughtful and more militant. A native of Savoy with a special devotion to St. Francis de Sales, Bordeaux won fame both as a novelist and an essayist. Not such an exquisite stylist as Barrès, he wrote interestingly and he wrote well. In his last story in which he renews the freshness of his youth, he tells a story of the Alps. It is called "The Barrage" and tells of a dam which drowns a little village near Mont Blanc to supply the region with electrical power. Bordeaux, in relating the tragedy which ensues when the villagers give up their old village for a new one, makes his story turn on the fact that with the old village went the old graveyard. At last the people realized that they had parted from their dead. "No land is habitable," Barrès had written, "unless it contains the dead." The new village is consecrated by the grave of the curé who gives up his life to save one of the flock.

But greatest of all the writers of Catholic France is Paul Bourget, who beyond all question is the patriarch of letters in France today. It is indeed significant that he has succeeded to the position of Anatole France. Bourget was as a young man intimate with Maupassant. He was in the full current of the stream which poured erotically rich through Flaubert from Stendhal to himself and Zola. But Bourget has been an excellent novelist because a scientific thinker. His first work, "Essays in Contemporary Psychology," is a fascinating study of his period, and not the least great of his works.

While still young, he fell under the influence of William James, and pragmatism fascinated him ever afterwards. From it he developed his method of working on the hypothesis that Christianity is true. It works. It is

a necessity. This is as far as Bourget generally goes. He leaves it to others to prove that what works must have a basis in truth. One cannot have a fundamental discrepancy between power and fact.

The first sign that Bourget's researches were leading him to the Church came as far back as 1889 in "The Disciple," where a philosopher sees his own responsibility for a murder committed by one of his followers in accordance with his doctrines. But Bourget was not yet a Catholic. A profound scepticism, which was indeed not only doubt but gloom, kept him from the faith. He is preoccupied always with guilt and sin; a fine melodramatic power worked out with scientific care through the development of character gives this absorbing power to studies in which, as time went on, in one after another, his tormented characters found peace in harmony with the teaching of the Church.

Bourget never turns away from guilt and passion: never wearies of analyzing the relation of a life to its creeds: never foregoes the details of life as lived by Frenchmen in comfortable circumstances or luxury. Piety, or real faith find little place in his books: he never proclaims like Huysmans or Psichari the beauty of holiness: but as though borne to an irresistible conclusion of the sheer force and intimacy of his observations, the need of social duty and of Catholic Faith comes out in every one of his poignant and absorbing stories. To him more than any other is due the Catholic revival which is marked today in the literary life of France.

REVIEWS

François Villon. By D. B. WYNDHAM LEWIS. New York: Coward-McCann. \$5.00.

For the good repute of David Bevan Wyndham Lewis, it must be protested that he is not the same, is not a relative, and has nothing in common with Wyndham Lewis, who omits his first name Percy and who writes of art and incomprehensible philosophy. D. B. W. L. is a comparatively young genius who ran a famous "colyum" in the London *Daily Express*, and who now writes light articles for the London *Daily Mail*, who sprinkles unabashed Catholicism amid his humor, who thinks so much along the lines of Chesterton and Belloc that he must eventually find a place in the Chesterbelloc. The preface to this volume is by Mr. Belloc, who, most unnaturally, says about the preface, "It was a presumption, and one which perhaps I ought not to have made." Between the title page and the preface, about which we have thus far discoursed, there comes the "Dedication," printed in the shape of a wine-glass. Like wine, the dedication must be sipped to be enjoyed, it should not be described; having paid the respects of the author to individuals, it continues, "and to all prattling Gablers, sycophant Varlets, forlorn Snakes, blockish Grutnols, fondling Fops, doddipol Joltheads, slutch Calf-Lollies, codshead Loobies, Jobernal Goosecaps, grout-headed Gnat-Snappers, noddiepeak Simpletons, Lob-Dotterels, and ninnie-hammer Flycatchers, This, in Derision." Villon himself could not have done better. When Villon died, no one knows how or where or when, there died one of the greatest rogues of the fifteenth century and one of the greatest poets. He should have been hanged, and twice, at least, prepared to be hanged. He smashed all the Commandments, especially one. He was a living scandal. But poor Villon was weak, and who but a maiden lady could wish to throw a stone at him. And poor Villon trusted in God and Our Lady; he never committed the unpardonable sin. He wrote

his poetry about the sins and sinners of Paris as well as to the Blessed Mother. This book is the authentic book of Villon, in the style and the spirit of Villon. It is a buoyant, joyous, scandalous, pious, roguish book. It is more than that, for it is the work of a scholar and a sound critic, of an historian who knows the best and the worst of Medieval France. To the impertinent question of why he wrote about Villon, Mr. Lewis gave these two among other answers: "because all other English studies of him are rendered void because the authors (Belloc alone excepted) are ignorant of the Middle Ages, being late-Victorians and anti-Catholics; because no English Catholic has ever tried to understand Villon before, which is easier for a modern Catholic than other people." Although this is a learned and a Catholic book, its frankness may dismay some Catholic readers.

F. X. T.

Mad Folk of the Theatre. By OTIS SKINNER. Indianapolis: The Bobbs-Merrill Company. \$3.50.

In his half century of association with the stage Otis Skinner has collected many anecdotes and episodes of that merry company of actors and playwrights who for their temperamental adventures and talented artificiality well merited at times to be classed as "mad folk." Behind the footlights their eccentricities functioned as genius, back stage they were temperamentalists, abroad they were always around the corner from reality and at home they were mad folk. Under each aspect Mr. Skinner sketches some famous actors of the English stage and with true dramatic instinct closes his presentation with a tableaux of revelers around a vitalized bust of Shakespeare. Perhaps it is because of his intimate knowledge and his keen sympathy with these characters that he classes them as mad folk. However many of his stories are rather well known and the studied frailties which helped to gain publicity for his company have for many years now no longer been whispered behind fans. Occasionally the author shares a secret, but his chortle over the wild pranks and the gargantuan drinking bouts of his heroes and heroines is distractingly loud and at times suspiciously affected. Beginning with Thomas Betterton, one of the great Hamlets of theatrical history, the author sketches the personalities and times of Nell Gwyn; James Quin, greatest of all Falstaffs; George Ann Bellamy; Tate Wilkinson; Dora Jordan; George Frederick Cooke; Edmund Kean and Junius Brutus Booth. Each of his characters is brought on to a stage gayly lighted and set with colorful background. They give no exhibition of their histrionic methods; they have been summoned chiefly to display their personality. Nor does Mr. Skinner attempt to dissect, analyze, classify and catalogue the different characters, neither does he digress to trace causes, sequences and connections. The fascinating style-show moves leisurely across the stage and Mr. Skinner, perhaps wearing a powdered wig, laughs merrily as his quill pen makes sketches of his beloved mad folk.

J. G.

America and French Culture: 1750-1848. By HOWARD MUNFORD JONES. University of North Carolina Press. \$5.00.

Professor Jones' aim is to show American literature not as "born in a scholarly vacuum," but as "growing out of a maelstrom of forces." Among these forces he reckons the influence of France and the French: "the presence in the New World of varying thousands of Frenchmen—immigrants, explorers, scientists, travellers, visionaries, propagandists, noblemen, commoners, refugees—of the diverse elements which sought in the New World refuge from persecution, and the opportunity for building a new Jerusalem, a laboratory for social study, a field for exploration, and an ally or an enemy in politics and war." Moreover, theirs was the influence at home of Americans who studied and traveled abroad. On page 23 the author pays tribute to the broadening influence of foreign education in the case of the Catholic colonists of Maryland. Every form of contact between French life and American life is explored with an immense wealth of instances. Those who are accustomed to look upon the United States as an entirely Anglo-Saxon product will be

astonished at the variety of influences which the French brought to bear on our Colonial life and the period immediately following it. His description of the wide diffusion of the study of the French language during that period is itself quite a revelation. It is startling to read that "New Rochelle is inhabited only by Frenchmen who speak the purest French in the United States: children are sent there to learn it, and everybody there speaks it, even the Negroes." The influence of French manners is seen as the background of the elegance of the old South, not only in lighter affairs of fashion and courtesy but in such substantial matters as architecture. "For good or ill, Jefferson, and through Jefferson, France is the true parent of our national architecture." The author, though evidently not a Catholic, offers a shrewd analysis and a great deal of information about the various anti-Catholic movements in the early history of this country. Speaking of the Protestant reaction of the forties he remarks: "This profound Protestant upheaval is more than another instance of human folly, it affects the politics of the two countries, it affects the interpretation of literature, of art, of drama, it affects the whole problem of intellectual exchange between France and the United States in the nineteenth century." The treatment of the early explorers is perhaps a little brief.

J. L. F.

BOOKS AND AUTHORS

The "Catholic Mind."—The unscientific method, the gratuitous statements, the cool assumptions, the pure inventions, the "mish-mash" which Emil Ludwig has employed in his story of "The Son of Man" afford excellent material for the article by the Rev. C. C. Martindale, S.J., in the September 22 issue of the *Catholic Mind*. In his final criticism he offers advice on how a Catholic should reply to inquirers about Ludwig's "The Son of Man." The second contribution is a letter from the Rev. Francis Woodlock, S.J., to the editor of the *Evening Standard* complaining of the German biographer's work as "A Caricature of Christ." The Most Rev. Antony Coudert, O.M.I., Archbishop of Colombo, offers a brief and clear exposition of "Catholic Action" and gives some very practical suggestions for the zealous layman.

Preparing Children for Life.—A course of twenty lessons presenting more than 150 statements of the Catechism and looking to prepare little ones for confession, Communion, and confirmation has been carefully prepared under the title, "The Spiritual Way" (New York: Cenacle of St. Regis), by the Religious of the Cenacle.—The Rev. Raymond J. Campion offers a manual for the first-year high-school class under the title "Religion" (Sadlier), which presents fundamentally catechetical truths and important religious practices in an interesting and modern manner.

For pupils unable to enjoy the blessings of formal instruction in religion, the Rt. Rev. Msgr. Day has initiated "Christian Doctrine Correspondence Courses" (Townsend, Mont.: Holy Cross Rectory). Part III deals with the Commandments and is arranged as methodically and practically as the earlier courses. Pastors, especially in rural districts, here have a means of sending short lessons to the children who are unable to attend regular catechism classes.—Edward McT. Donnelly, S. J., has adapted for the use of Catholic school pupils, the Catholic vocabulary, prepared by Father Bowden of the London Oratory for the London C. T. S., under the title "The School and College Catholic Dictionary" (Chicago: Willcox and Follett). It includes definitions and applications of words of particular Catholic significance with which students should be familiar.

Those who direct play activities of Catholic youth, will be helped by "Scouting for Catholics" (New York: Park Avenue Building), by The Catholic Committee on Scouting, and by "Play Guides," (New York: Catholic Boys Brigade, 217 West 30th Street. 15c.), a manual for recreational leaders from the pen of the Rev. Kilian J. Hennrich, O. M. Cap.—A new

impression is announced of "A Life of Christ for Children" (Longmans. \$1.50). This artistic volume, published about a decade ago, will please as well by the charming simplicity of the narrative as by its excellent make-up and illustrations.

With the emphasis laid even for youngsters, upon social obligations, it is to be expected that teachers would have at their disposal volumes for the guidance of their young charges. "Ourselves and Our City" (American Book Company), by Frances Carpenter, deals with the familiar departments of government with which children should be acquainted.—A series of texts promoting health through habits suggested by stories, has been prepared by S. Weir Newmayer and Edwin C. Broome of the Philadelphia School Department under the titles, "Health Habits," "The Play Road to Health," "The Way to Keep Well," and "The Human Care of the Body" (American Book Company).—"Kettles and Camp Fires" (50c), and "The Lone Girl Scout Adventurer" (35c), are practical brochures for the guidance of girl scouts on the trail and in camp.

Protestant Theology.—For those for whom it has been written, "The Case for Christianity" (Harper. \$3.00), will doubtless prove a useful and instructive volume. The author, Clement F. Rogers, out of the experience of years in facing heckling crowds in Hyde Park, London, attempting a solution of their religious problems, offers here an apologetic defence of the Christian religion. The book is written for the irreligious and indifferent who call in question the position of Christianity in the world, and its effectiveness in meeting man's moral and spiritual problems. As the author is a member of the Church of England, from the Catholic angle the volume has very many shortcomings. However, it is not intended for Catholics though it does meet many of the difficulties proposed against Catholicism in a popular way. The author argues for the trustworthiness of Christianity, the Divinity of Christ, and the reasonableness of Christian Theism with all that it implies. The fallacies in the arguments of scoffers regarding the authenticity of Scripture, miracles, the Incarnation, free will, the atonement, etc., are all discussed.

Contemporary Protestant literature has been emphasizing considerably the primacy of religious experience as the genuine foundation for belief and practice. Building on the basis on which this theory rests, H. Wheeler Robinson discusses the nature of the Holy Ghost and His work in the world, the Church, and the individual soul, under the title "The Christian Experience of the Holy Spirit" (Harper. \$3.00). When tested by solid theological norms the volume leaves very much to be desired. On the other hand, certain phases of the operations of the Third Person of the Trinity are well defined, and inasmuch as little attention is given in many quarters to the Holy Spirit, the book will probably help many non-Catholics. It is the fruit of much study and thought on the subject by the author, who facilitates for the reader the following-out of his development by the very complete analysis which makes up its "contents."

Whether God can suffer is one of those speculative questions about which theologians have treated from the very inception of Christianity. "Suffering of the Impassible God" (Macmillan. \$3.00), by Bertrand R. Brasnett, attempts a modern and somewhat original synthesis of the problem. Doubtless the reader will be fair, as the author requests in his introduction, and withhold criticizing Dr. Brasnett's position until his whole treatment of the subject is gone into. However, it is impossible to agree that he has proved his contention. While he accepts in orthodox fashion the fundamentals of Christianity regarding the Deity and the Incarnation, some of his premises and conclusions are flagrant and unwarranted departures from the very definite teaching of the Church. The last six chapters of the volume are occupied with an examination of the views of others regarding the possibility or impossibility of God suffering. The technical nature of the volume will make it of interest only to theologians.

Bambi. Old Adam's Likeness. The Assassin. The Patriot. The Son of Three Fathers. The Murder of Mrs. Davenport.

There is much more than the study of a forest deer in Felix Salten's refreshing story of "Bambi" (Simon and Schuster. \$2.50). There is a happy blending of poetry and philosophy. Mr. Galsworthy in his foreword anticipates the objection against ascribing human speech to animals and wins ready acquiescence to his statement that behind the conversation one feels the real sensations of the creatures who speak. Because there is somewhat of a parallel with human sensations and emotions this quality of the style makes the story not merely a delightful fairy tale or simply another "Jungle Book" but also a reflection of the dangers and trials of human life shown in half-tones and with delicate coloration. The artist who contributes the little crayon sketches has caught the author's mood, visualized his style and captured the timeless atmosphere of the story.

Of course one has to go to New England, perhaps, to find it, but there it is: a real farmhouse that is not deserted or in lack of paint, a country estate where life is made up of other things besides monotonous routine and corroding loneliness. Lucy Poate Stebbins reversed the fictional picture of country life and discovered a prosperous farmer whose home knew abundance and whose family learned contentment. "Old Adam's Likeness" (Houghton Mifflin. \$2.00), is a striking picture of life and a strong commentary on human nature. Mrs. Stebbins does not condone the faults and follies of her characters. She exhibits the sorrows and joys, the disappointments and achievements of the Boone family and always with good humor and sympathy.

A summer ago, Ireland and the world was startled by the cold-blooded murder of the young Minister for Justice while on his way to Mass. The assailants and their motive have thus far remained a mystery. This murder is the basis of Liam O'Flaherty's current novel, "The Assassin" (Harcourt, Brace. \$2.50). It is a stern psychological study of the brain of a man who might have done the deed, of a vicious, cunning moron and his dupes. There is not an intimation of beauty nor of nobility in any one of the chapters; there is not a breath of relief from sordidness and crime. Mr. O'Flaherty, in this as in his other books, is bitter with mankind and with God; he loves not his Ireland nor its people nor the religion they profess.

If critics endorse the cleverness of the plot which Alexia E. and H. C. Walter make the basis of "The Patriot" (Dutton. \$2.00), the same will hardly be said for its ethical principles. The theory that the end justifies the means is apparently the justification for the principal, and some of the subsidiary episodes in the story. The clues left by the murderer of S. R. Mornington were meager indeed, yet Commissioner Ewart of Scotland Yard finally tracks the culprit. In addition to the detective paraphernalia usual in mystery stories, the tale gets new significance from the employment of modern psychological processes in its solution, though a good deal of it, along with some delirious chapters about the War, could profitably have been omitted.

Gaston Leroux offers in "The Son of Three Fathers" (Macaulay. \$2.00), a story of mystery and crime that to most American readers will appear highly improbable and prove not very fascinating reading. A complication of episodes obscures the main theme. Moreover, the humor thrown in to offset the heavier parts of the story, is not likely to have an appeal for other than those of the same temperament with the actors in the story, who are all Frenchmen of the lower class.

That old sins have long shadows is a proverb that is splendidly demonstrated by Anthony Gilbert in "The Murder of Mrs. Davenport" (Dial Press. \$2.00). The first chapter begins when Julian Rossiter formally announces the engagement of his distant kinswoman and ward, Lucille Tudor, to Sir Dennis Brinsley. The party that marked the event is made up of a strange group, conspicuous among whom is Helen Davenport whose strange demise a few days later casts suspicion on more than one of the dinner guests. The solving of the mystery is satisfying, and the action generally moves rapidly.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Parish Records for Vocations

To the Editor of AMERICA:

In recent issues of *AMERICA*, correspondents have discussed the interesting subject of parish fecundity in priestly vocations. The Rev. Gerald J. Connolly has discovered that the Church of the Immaculate Conception, Newport, Ky., is the mother of fourteen priests. St. Boniface Church, Louisville, Ky., has given eighteen priests to the Franciscan Province of St. John the Baptist and sons to other Religious Orders and to the ranks of the secular clergy. The Louisville parish, in the opinion of Father Gregory F. Troklus, O. F. M., has a likely claim to "the record for Kentucky." Both these churches are entitled to high honor for their contributions to the priesthood of Christ.

What about "the record for New Jersey?" Is St. Mary's—Newark's "Abbey Church"—the Garden State's premier "Mother of Priests?" Her right to the distinction is upheld by many Newarkers. The historic old Benedictine church at the corner of High and William Streets numbers twenty-six priestly sons, all of whom are alumni of St. Mary's Parish School, which is conducted by the Benedictine Sisters.

Twenty-six sacerdotal vocations nurtured in one church and one school! This is a proud record. Is it the high mark for New Jersey parishes?

Newark, N. J.

JEROME J. FLANAGAN, O. S. B.

Does Advertising Pay?

To the Editor of AMERICA:

Mr. Arthur Kenedy's frank article in a recent issue of *AMERICA* on "It Pays to Advertise: Does Advertising Pay?" should assure all critics of Catholic book publishers that these publishers have an acquaintance with modern selling methods. It should silence the criticism that Catholic publishers lack enterprise.

Mr. Kenedy's recital of experiences, while seemingly discouraging, only indicated that the response to advertising Catholic books in the secular press was unsatisfactory. Yet the result is no yardstick to measure the value of advertising a book or any other article. He recites how distribution must be had in the book stores before sales are received, unless one is conducting a mail-order book campaign. I am sure the advertising caused some of the sales in book stores. Doubtless, Mr. Kenedy would agree it does and did. An investigation of the advertising copy would indicate whether it was such as to create an immediate response. Many persons put books on a list for future reading or purchase, and a sale may result long after reading the announcement.

Also, the book reviews and notes of publishers which are published in book sections create sales. This co-operation, which is also a service to the reader, certainly wields a considerable influence in creating a desire to read a book. Advertising repeats complimentary comments and tells where to buy and how much a book costs. The inference may be drawn that Catholic publications are the place to make these advertisements to secure the most satisfactory results.

I hope I may be pardoned in writing the above as an humble advertising manager of a Catholic publication who has had the opportunity to observe the experiments of many book publishers with advertising. I should like to make a further comment about the result of advertising a book in periodicals being unsatisfactory.

No Catholic or other book publishers can be assured of the immediate success of any book. In fact it is only after much selling effort of all kinds has been attempted, as Mr. Kenedy told, that a book makes a sufficient sale to be profitable for the publisher. The part played by the advertisement in obtaining the final result cannot be judged. Undoubtedly it would be admitted it does help if inserted in the proper mediums.

Another humble opinion is that the writers on this discussion do not seem optimistic. I cannot help but be impressed with the favorable outlook. Anyone interested can ascertain on investigation that the development of Catholic publishing of books and periodicals in the past generation in the United States is an achievement to be proud of. On comparison with our evangelica church bodies the Catholic press and book publishing has shown of late years greater virility and growth. . . .

Despite some unfavorable experiments I could recall from appealing to our Catholics for readers there are many notable examples of a response for appeals of all kinds. After all, our people are supporting with ever-increasing generosity many important activities of the Church and we cannot expect them to add Catholic literature unless it is such that gets their respect and so their support. It is the problem of the publisher and author to produce a literature that deserves the support of our Catholic body. . . .

To assist in a greater development, our Religious, clergy and even those in lay activity should make every opportunity to acquaint those with whom they are in contact of the merits and need of becoming patrons of Catholic literature.

New York.

CHARLES H. RIDDER.

"Putting the Schools in the News"

To the Editor of AMERICA:

Shortly after I had sent you the suggestions on school publicity which you published in *AMERICA*, issue of September 15, I came across a similar article in *Editor and Publisher* for September 8. It is headed, "Advice to a Son Who's Just Been Made Chief of His College Press Bureau." The author, Yardell C. Cline, tries to show the newly appointed head of the publicity department of old Hawcreek University how humanly open editors are to whatever special regard may be shown them in the matter of courteous treatment and special attention, should they find time to visit the campus for a football game or other event. He gives several other suggestions.

Don't try to put much ballyhoo in your stuff. Editors don't like that. They're not at all interested in helping Professor Jones sell a book or get a job of lecturing; they want news.

Don't label your stuff "Special to You" unless you mean exactly that, for whenever the editors of the State lose confidence in you, your bureau's sunk.

Try to keep somewhere close to the facts. When school opens next week don't send out a story about all enrollment records being smashed unless they really are, for some fellow might start checking up.

Make it as easy as possible for the editors to use your stuff. Don't send copy out with a release date two or three weeks in the future. Many newspaper men look on college copy as a toss up, use it or not, and if you try to make them go to the trouble of filing for future use, they may buck and—the wastebasket.

And above all things, Bill, always be sure that you have plenty of postage on the envelopes you send out. Nothing makes an editor more red hot than to find a "postage due" notice in his box. When he pays out his money and then discovers that he's actually "bought" publicity matter, it's too bad.

If the correspondents of our colleges and academies are careful in the preparation of their stories and try to furnish the editors with real news they will see an increase in column inches.

St. Louis, Mo.

KENNETH R. MARLEY.

"Them There Church Committees"

To the Editor of AMERICA:

I was somewhat vexed and amused with the story, "These Here Church Picnics," by Joseph J. Quinn, which appeared in your issue of September 1.

I have heard of quite a few Oklahomans having lost their eyesight, but these fives and twenty dollar bills spoken of in his story must be a new manifestation.

Since Mr. Quinn seems to be one of the "inner guards" will he tell us something about "Them There Church Committees?"
Joplin, Missouri.
J. H. C.